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4. 2. 13



To the Right Honourable
Thomas Atkin, Lord Major of the
City of *London*, and to the Right Worship-
full, Sir *Nicholas Rainton*, *Isaac Penington*, Lieu-
nant of the Tower, Sir *Job. Wollaston*, *John Glyn*, Recorder,
Sir *John Cordell*, Sir *Thomas Soam*, Sir *John Gayr*, Sir *Jacob*
Garrat, *Thomas Adams*, *Job. Warner*, *John Touse*, *Abraham Ray-*
nardson, Sir *George Garrat*, Sir *George Clerke*, *John Langham*,
Thomas Andrewes, *John Foulke*, *James Bance*, *William Gibbs*,
and *Richard Chambers* Sheriffes: *Samuel Warner*, *William*
Barkley, *Thomas Foot*, *John Kendricke*, *Thomas Culbam*, *Simon*
Edmonds, Aldermen of the said City.

Right Honourable, and Right Worshipfull,
whereas I have lately published a *Chri-*
stianography, or a description of many
great Churches of Christians in the
world: some of which are for extent, lar-
ger then the Church of *Rome* in *Europe*, for time more
ancient, for succession as continuall, for faith more
sound: who believe with us the Church of God to be
Catholike, as it is in the Apostles Creed, and not as it
is set down in the new *Trent* Creed, confined to *Rome*,
who renounce the Popes Supremacy, some of them
excommunicating him for a *Schismatick* and *Heretick*.

Who receive the holy Communion in both kinds,
they all drink of Christs cup, and abhor the Romish
decree, made contrary to Christs Institution.

The Epistle Dedicatory.

Who make no Images to be worshipped.

Who do not acknowledge the figment of Purgatory, nor use any Prayers to be delivered from the fained paines thereof.

Who have their Prayers in their owne tongue, and mutter them not in Latine as the Romists doe.

Who forbid not marriage (the prohibiting of which is called by *St. Paul*, *the Doctrine of devils*.) Their Priests may and doe marry.

Who hold not Popish Transubstantiation.

Who prohibit not Lay-men the reading of the holy Scriptures commanded by Christ himself.

Who do not joyne with Christs Intercession the suffrages of Saints: nor with his Justification the merit of works: nor with the satisfaction Papall Indulgences.

These points with some others, which the ambition and avarice of the Romists hath lately hatched, they renounce with us.

This work I purposing to perfect and consummate to the glory of God, the great profit of the Church, and establishing of mens consciences, they seeing the unity and agreement of the holy Churches in the world with us; *Behold suddenly a numerous company of other Hereticks stole in upon us like the Locusts*, Rev. 9.

As the unpure *Familists*, who blasphemously pretend to be godified like God, whers indeed they are devillified like their Father the Devill.

The illuminated *Anabaptists* who blasphemously affirme the Baptisme of Children to be the marke of the Beast, and to come from Antichrist.

The Donatistickall *Brownists*, who in times past hid them-

The Epistle Dedicatory.

themselves in holes; now lift up their heads, and vent openly their errors, infecting our people.

The *Antinomians*, who teach as I find, such a fair and easie way to heaven, viz. That a man need not be troubled by the law before faith, and that faith is not a going out of himself to take hold of Christ, but onely a discerning that Christ is his, and that after this, such a man must see nothing in himself, have nothing, doe nothing, need no sorrow nor repentance, nor be pressed to duties, need never pray, unlesse moved by the Spirit: If he fall into sin, never the more disliked of God, nor his condition the worse: and that hee must abide in the height of comfort, though he fall into grosse sin. The novelty of this doctrine takes so well, or rather ill, that multitudes of simple men and women dance after their Pipes, they run after these men as if they were mad, crowding the Churches, filling their doors and windowes.

The *Independents* trouble also our poore Church, who pretend that they have a perfect model of Church government, which Almighty God hath revealed to them, which many like better then the government of the Reformed Churches, being perswaded that in *Independency* they may have liberty to doe what they list, having no government, hoping to be as free as their Teachers, who will have none at all.

The *Arminians* also an after-brood of the *Pelagians*, broach their erroneous opinions.

The *Sabbatarians* affirme the old Jewish Sabbath to be kept, and not the Lords day.

The *Antisabbatarians* would have no particular Sabbath at all, but every day to be a Sabbath to a Christian man.

The

The Epistle Dedicatory.

The *Traskites*, who would have us observe many Jewish Ceremonies.

We have also *Millenaries*, who affirme that before the day of judgement Christ shall come downe from heaven, and reigne with the Saints upon earth 1000. years, in which time they shall destroy all the wicked, *binding their kings in chains, & nobles in links of iron.*

We have *Hetberingtonians*, who hold a hodge-podge of many Heresies, troubling our peoples brains.

We have also *Socinians*, who teach that Christ dyed not to satisfie for our sins: and also his Incarnation to be repugnant to reason, & not to be sufficiently prov'd by Scripture, with many other abominable errors.

We have *Arrians*, who deny the Deity of Christ.

We have an *Atheisticall Sect*, who affirme that mens souls sleep with their bodies until the day of judgement.

We have *Atheists* too many, as among others, one was committed by a Justice of Peace, who mock'd & jeerd at Christs Incarnation: his father was burnt at *Tholonze in France*; he escapeth unpunished among us: too many others we have.

They preach, print and practise their hereticall opinions openly: for books, *vide* the bloody *Tenet*, witness a *Treatise of divorce*, in which the bonds are let loose to inordinate lust: a pamphlet also in which the soule is laid asleep from the houre of death unto the hour of judgement, with many others.

Yea, since the suspension of our Church government, every one that listeth turneth Preacher, as *Shoo-makers, Coblers, Button-makers, Ostlers*, and such like, take upon them to expound the holy Scriptures, intrude into our *Pulpits*, & vent strange doctrine, tending to *sedition, sedition, & blasphemy.*

What

The Epistle Dedicatory.

What mischief these Sectaries have already done, we that have cure of soules in *London* find & see with great griefe of heart : viz. Our Congregations forsaking their Pastors ; our people becomming of the Tribe of *Gad*, running after seducers as if they were mad ; Infants not to bee brought to the Sacrament of Baptisme ; men refusing to receive the holy Communion, and the Lords Prayer accounted abominable, &c. A Volume will hardly containe the hurt that these Sectaries have in a very short time done to this poor *Church* ; and doth not the *Common-wealth* suffer with the *Church* ? Whence are all these distractions ? Who are the Incendiaries that have kindled and blown this fire among us, but these ?

Considering with my selfe the former happinesse of this Kingdome, and the sudden change that is betide it, it being fallen from the height of prosperity to the lowest ebbe of misery, & this not by the incursion of a forreigne Nation, but by its owne children, who imbrue their hands in the blood one of another with no lesse inhumanity then *Canibals* or men-caters, without any reluctance at all ; the son against the father, and the father against the sonne.

And moreover (which is worst of all) when I consider that some of our Clergy-men (who should like *Moses* stand in the gap to appease Gods anger) do encrease the same, not onely by blowing the fire, but by their errors and Schismes which they broach and foment among us ; by which they doe, as much as in them lyeth, to put mens soules in as great danger as their bodies.

And considering again how we are involved in a most cruell War without any hopes of peace, may not I cry out with the Prophet ; *O that my head were full of water, and my eyes a fountaine of teares, that I might weep for the slain of my people!*

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But all this being Gods permitting, let us with patience possesse our soules; let us trust in him, depend upon him, and in his good time he will deliver his Church, and turn all to the best; and in the mean season every man do his best to quench this fire. For my owne part these sad considerations made me leave my *Christianography*, and write an *Herefiography* to describe the Hereticks & Schismatics of this time, in which I set down their beginning among us; their hereticall opinions and errors, confuting them; and also relate how other Princes and Commonwealths have suppressed them, and how severely some of them have been punished among us.

I know my reverend Brethren have not been wanting to oppose these Hereticks in writing and preaching, in season and out of season, using all meanes to suppress these Heresies, having to that end chosen speciall men to preach severall Lectures in severall places: But without your helpe and the assistance of our Religious Patriots assembled in Parliament, they do, and will increase upon us doe what we can.

This Treatise I present to your Lordship, and to this Honourable Senate. What can be more fiteable or fitter for you, Servants of the most high God, then that which tendeth to the glory of God, edification of his Church, and vindication of the Truth against the illusion of Sectaries and Hereticks?

What is more correspondent with the duty of Christian Magistrates then to assist Gods cause with your politicall Authority? A question may be asked, whether it be lawfull for the Magistrates to use the sword against Hereticks? To this I answer; such whose Heresies are blasphemous in doctrine, or dangerous to the State, deserve death: the reason is, because they corrupt the faith.

The Epistle Dedicatorie.

If such as poyson waters and fountains at which men and beasts drink, deserve capitall punishment, how much more they that as much as in them lyeth goe about to poyson mens soules?

Yea, St. *Augustine* saith in his fift Tractate upon *John*;
Quantum in ipsis est Christum in homine occidunt.

The forenamed St. *Augustine* indeed wavetted concerning this point for a time, as hee confesseth in one of his Epistles: but when he saw the City wherein he dwelt was reclaimed from *Donatisme* by the Magistrates sword, hee retracted his opinion.

And expecting the like success in this honourable City, I doe implore your helps, and that for Jesus Christs sake: And I pray you give me leave to put you in mind of the Covenant we made in the presence of Almighty God, the searcher of all hearts, with a true intent to perform the same, as we should answer at that great day, when the secrets of all hearts should be disclosed, viz. That we should in like manner without respect of persons endeavour the extirpation of Popery, Prelacy, Superstition, Heresie, Schisme, Prophanenes, & what soever shall be found to be contrary to sound doctrine & the power of godlines, lest we partake in other mens sins, & thereby be in danger to receive of her plagues; and that the Lord may be one, and his Name one in the three Kingdomes.

And this I beseech you in the name of God to take in hand, laying aside all humane reasons.

Let not Gods cause go to rack, nor by worldly policies and humane reason be protracted or retarded.

The Turk will not suffer *Mahomet* to be blasphemed: as we are Christians let us stand for Christ.

How dangerous the fostering of Hereticks hath been, Histories declare, viz. Almighty God sent down fire from heaven & consumed *Antioch*, being a nursery of hereticks: 15.

*Paulus
Diacon. lib.*

The Epistle Dedicatory.

Theod. lib.
2. cap. 26.

And also how the earth opened & swallowed *Nicomedia*, the meeting place of the blasphemous *Arrians*: also in the *Commentaries* of *Sleiden*, how the *Anabaptists* meeting first in *Conventicles*, surprized *Munster*: and how hardly *Amsterdā* escaped them, *Lambert. Hortens.* writeth.

The plague is of all diseases most infectious: I have lived among you almost a Jubile, and seen your great care and provision to keep the City from infection, in the shutting up the sick, and in carrying them to your Pest-houses, in setting Warders to keep the whole from the sick, in making of fires, and perfuming the streets, in resorting to your Churches, in pouring out your prayers to Almighty God with fasting and almes to be propitious to you. The plague of heresie is greater, and you are now in more danger then when you buried five thousand a week: You have power to keep these Hereticks and Sectaries from Conventicling & sholing together to infect one another. Fire is dangerous, many great Cities in *Europe* have been almost ruinated by it: I have seen your diligence and dexterity in quenching it in the beginning: your breaking open your Pipes for water, making floods in your streets: your Engines to cast the water upon the houses: your industry and pains is admirable.

Heresie is as dangerous as fire, use your best endeavours to quench it before it consume us.

Thus not doubting, right Honourable, and right Worshipfull of your best endeavours to suppress these *Hereticks & Sectaries*, by whom not only many poor souls are infected, but also the holy Name of God is blasphemed; I cease, most humbly entreating Almighty God to bless this City, and to give unto you the fruition of all temporall felicities in this life, and the never failing fulnesse of blessednesse in the life to come.

To the Reader.



Hou which hast a tender Conscience, and desirest nothing so much as to know the right way to heaven, having many doubts which cause thee to leave thy owne Pastor, and runne not only to other publike Congregations, but also to the private meetings of the Separatists and others for resolution.

For thy sake and safety I have published this Treatise, in which thou maist discern Truth from Error, having their errors set before thee, with the confutation of them out of the holy Scripture.

Our Lord and Saviour in his holy Sermon in the mount, telling his Disciples of the narrow way that leadeth unto life, be especially forewarned them of false Prophets: Beware of false Prophets which come to you in sheeps cloathing, but inwardly they are ravening Wolves. As if he should say, my deare Disciples, you bearing of the way to heaven, will be inquiring after it, and especially of Prophets; but let me forewarne you of false Prophets, for in stead of directing you, they will put you out of the way. False Prophets will come, they are not sent: St. Paul asketh, how they can preach except they bee sent? and this standeth with good reason: every true Minister standeth in Gods room, being the Lords Embassador to deliver his will, who dare to this unsent? No man taketh this honour unto himself, but he that is called of God, saith my Author to the Hebrews. Come

But whence come they now? from the Schooles of the Prophets? no, many of them from mechanic Trades: as one from a stable, from currying his horses: another from his stall, from cobling his shooes; and these sit downe in Moses chair to mend all, as Ambassadors of Jesus Christ, as Heralds of the most high God: these take upon them to reveale the secrets of Almighty God, to open and shut heaven, to save mens soules.

But to beare these fellows discourse of the holy Trinity, of Gods eternall decree, and other deep points of Divinity; you may beare the mad men in Bedlamprate as wisely as they: and are not their bearers that run after them as mad as they? Are they not bewitched, as St. Paul telleth the Galatians?

To the Reader.

To you.

In sheepes
clothing.

To you that are my Disciples : dayly experience sheweth us whom the Anabaptists, Brownists, and other Sectaries goe about to seduce, viz. not Drunkards, Adulterers, Swearers, and prophane persons, whom the Devill hath ensnared already, but such as are desirous of heaven. They lead captive (saith St. Paul) silly women who are alwayes learning. They come unto you in sheepes cloathing; That is, like zealous and holy Christians : For an example, the Devill turned himselfe into an Angel of light: Baals Priests used long prayers : the blasphemous Arrians (as St. Basil writeth) were easily beleaved, because of their counterfeit holinesse.

The Romish seducers preteind great Sanctimony : the begging Friers bescoold the Christian world with their pretended holinesse, with which they varnished their lewd lives. Generally they come to you with outward sanctimony, with a seeming contempt of the world; with long prayers, fasting, tears, almes-deeds, seeming-zeale, seeming-humility, seeming-harmlesnesse, &c.

They come to you in sheepes cloathing, insinuating themselves in to you under colour of giving you good counsell : as the Devill their chiefe, counselling our first parents to breake Gods Commandement, promised to make them like God : and tempting Christ in the wilderness, promised to give him all the kingdoms of the world, and the glory of them.

And that you may the better avoid their enchantments, I will shew you the method they use in deceiving. As first, they endeavour to separate the sheep from their shepheards, bringing them into contempr with their people, affirming them to be unprofitable, unpowerfull, taxing their conversations as prophane, and doctrine as erroneous. Thus smiting your shepheards with their tongues, they draw you to their Conventicles.

2. To palliate their errors, they pervert the holy Scriptures, as that Monster Arius pretended to have 42. places of Scripture against the Deity of Christ, and this he learnt of his father the devill who perverted part of the 91. Psal. to tempt our Lord to cast himself down from the Pinnacle of the Temple.

And for this cause these Hereticks are enemies to the ten Commandments, being sum of the Law : to the Creed, being a brief of the Gospel, and to the Lords prayer, being a perfect form of prayer, containing all that can be asked or prayed against, by which onely a simple man may discern any heretick, contradicting any Commandement of the Decalogue, Article of the Faith, and Petition of the Lords prayer. And for this cause the Church of Rome teacheth the Laity them in Latine, and also they leave out part of the Decalogue in their Catechismes : and for other Hereticks some do null

To the Reader.

the whole Law, some the Creed, and others the Lords Prayer, affirming it to be abominable. Again, whatsoever outward shew they make of holines, they are indeed ravening Wolves; therefore our Lord biddeth us beware of them. The word beware precedeth danger: As sheep are in danger among Wolves, so are your soules in danger among false Prophets.

The journey of the Israelites to the earthly Canaan, was a type of our journey to the heavenly. And did not one false Prophet Balaam doe them more mischief in their journey then Og the King of Bashan, Sehon King of the Amorites, and all their enemies besides? yea, would the devill himselfe in his owne likenesse have been more noxious to the Church of God, then some Hereticks have been? As one Heretick Arius, denying the Deitie of Christ, in a manner infected the whole world.

The like did one other Heretick Eutyches, erring concerning his humanity, affirming the immensitie of Christs divine nature to have swallowed up his humane. Now if Christ had not been man, how could he have dyed for us sinners? and if not God, how could he have wrought the salvation of man-kind?

Alas what danger are we in now, being environed with such a multitude of Hereticks? Our Lord telleth us again, by their fruits ye shall know them: they pretend that they are led by the Spirit. The works of the Spirit *Gal. 5. 22.* St. Paul setteth forth to be love, joy, peace, long-suffering, gentleness, goodnesse, faith, meeknesse, and temperance. If they were led by the holy Spirit, these would be their Characters. But St. Paul telleth us, *2 Tim. 3.* That in the latter dayes there shall come men, lovers of their owne selves, boasters, proud, cursed speakers, disobedient to parents, unthankfull, unholy. Mr. Calvin that admirable man of God, whose name is yet terrible in the Kingdome of Popery, setteth down certain Characters of these Impostors, taken out of St. Augustine.

1. Great Boasters, making ostentation of their owne worth, like Simon Magus, who bewitched the People, saying that he himselfe was some great man: Like the Gnosticks, who had a high conceit of their owne knowledge, as if they were the onely knowing men of the whole world: their common talke is of their owne worth and actions.

2. Superbia tumidi, blowne up with pride, and among us many proud spirits having not those preferments which they thought themselves worthy of, have forsaken our Church, and gone to Rome and Amsterdam.

3. Calumniis insidiosus, deceitfull slanderers: and in this faculty of all other Sects the Brownists excell: The Jesuites are not so bitter against our Church as the Separatists, compare their writings. Michael the Arch-
Angel

Angel durst not give the devill such cursed speaking, nor raile upon him as they doe upon us and Gods Church.

4. Treacherously seditious, not preaching peace, as Christ commanded his Disciples to doe, but division: yea, the Brownists arrogate to themselves the name of Separatists, which well they may, being separated from their Mother Church, from all the Reformed Churches, and maliciously divided amongst themselves.

5. Left they should seem to be destitute of the light of truth, they arrogate to themselves the shadow of austerity and shew of holinesse.

6. Sacrilegious, what the appetite of all Schismatics hath been in this way is notorious, caring not for the ruine of the whole Church, upon condition that they might get somewhat. They have so taught, that some think there is no such sin as Sacrilege at all.

Our Lord fore-warning us of false Prophets, and so lively describing them, and we having such Characters and markes to know them: Thou understanding the Decalogue, Creed, and Lords Prayer, if thou be mis-led, thy sin will light upon thine owne head. For is there any man so simple but can tell when the Doctrines they teach crosse any of these?

And one thing more will aggravate your defection before Almighty God, viz. Your Covenant and Oath, wherewith you bound your selves in the presence of God, to suppress all Errors, Heresies, and Schisme: God forbid but that you should keep your Covenant which we ministred, and you received with great alacrity.

To draw to an end; Epiphanius writing of the Heresies of this time, calleth his Book Penatium; that is, a medicinable box, containing saving medicaments against lying Doctrine.

The end of my writing is not to hurt any man, but to give warning to well minded soules, and especially to them that are entangled with Errors, to pray to God to give them grace to see and renounce their Errors, and to acknowledge the truth, that they may recover themselves out of the snare of the devill.

And if my pains shall do any good in the confirmation of any against Seducers in fore-warning them to beware of private Conventicles, and to keep them close to the publicke Ministry of the Word, and communion of Saints in Gods Church, I shall think my labour well bestowed.

The God of peace grant that all they that confess his holy name, may agree in the truth of his holy Word, and live in unity and godly love, Amen.

So prayeth thine in the Lord,

Old Ephraim Pagit.



HERESIOGRAPHY:

OR,

A Description of the Heretickes
and Sectaries sprung up in this
latter Age, &c.


CHAP. I.

Of the Anabaptists.

For the discovery of this Sect I purpose to set downe,

1. *Their Originall and first Proceedings.*
2. *Their Errors and Blaspemies.*
3. *A Confutation of their Errors.*
4. *The Orthodox Doctrine of the Church of England opposite to their Errors.*
5. *The severall sorts of Anabaptists.*
6. *Of their manner of Redaptizing, and other fashions.*
7. *How Christian Princes and Magistrates have suppressed them; and especially how they have beene punished among us.*
8. *Of their audacious boldnesse at this day to publish Bookes in defence of their Errors, and to challenge our Protestant Divines to publik disputations: and to intrude into our Pulpits to vent their Blaspemies.*
9. *Their moderate Tenets which they owne.*
10. *The summe of a Treatise of Mr. Johnson the Brownist against the Anabaptists.*

1. *Of their Originall and first proceedings.*

 Bout the yeare of our Lord God 1521. Doctor Luther *Their Originall* preaching the Gospel in Saxony, Almighty God blessing his Labour, a new Sect (among many others through the instigation of the Devill) began to spring up in
C the

the said Country of certain fanaticall people, who boasted that they talked with God, and God with them, who commanded them to kill all the wicked (that is, all that were not of their Sect) and make a new world, in which the innocent and godly should live and reigne alone. The Author of this Sect *Melancton* affirmeth to be one *Nicolas Storke*, who would tell his followers that God spake to him by an Angell, and revealed his will to him in dreames, promising him the place of the Angell *Gabriel*, and the Empire of the whole world, He affirmeth the Saints must reigne in this world alone, and that he must be their Leader, to kill all the Kings and Princes of the world, and to repurge the Church. He tooke upon him also to have the gift of discerning spirits, and to know the Elest.

Anno 1525.
Horten- de A-
nabap-pag. 11.

In this mans Schoole was one *Thomas Munzer* brought up who amplified much his Masters Doctrine. Hee began to preach at *Alsted* in *Turingia*, where he made first an association, administring an oath to all that promised to assist him in killing the ungodly Princes and Magistrates: So long as hee preached but his dreames and Fancies, the Elector of *Saxony* bore with him; but after he began to preach killing of Prihces and Rebellion, he banished him from *Saxony*, who went to *Nurenberg*, and being driven from thence to *Mulhus* in *Turingia*, to which place divers of his old Disciples resorted: whatsoever he determined was received as an Oracle, especially when he preached that all goods must be common, and all men to be free and of equall dignity; an acceptable Doctrine in those parts, where the Nobilitie used their Tenants like slaves: upon this his preaching about 40000. Bores and Trades-men rose up in *Suevia* and *Franconia*, who tooke some of the Nobles, ransacked, plundered and burnt houses, carrying all before them. *Munzer* also having prepared Munition, and raised a numerous multitude (the meaner sort of people leaving their ploughes and loomes) armed themselves to become adventurers in this holy war: one *Phiser* a chiefe Associate of *Munzers*, rusheth into the Countries adjoyning, and destroyed many townes, burnt many houses, and brought away some of the Nobles bound, with a great Booty; which good success

Stent. Lib. 5.

elevated the minds of these Sectaries and caused a defection in the County of *Mansfelt*: *Muncer* hoping this defection to be universall, taketh his journey to *Frankbus*, where the *Frankbusians* joyned with him. But before this snowball grew greater by rolling, Count *Mansfield* raiseth Forces, sets upon *Muncer*, and slew 200. of his men; *Muncer* reneweth his Army, pitcheth upon a hill by *Frankbus*, intrenched with Carts, Count *Mansfield* with the Princes his Assistants pitying the rude company, sent to offer them impunity and generall pardon if they would but yeild up the Author of that sedition & returne home. *Muncer* falls to preaching, telling them that he was sent from God to command and lead them in this action, and that they should certainly overthrow these and all other enemies of God, it being Gods promise (who cannot lye) That the righteous should wash their feet in the blood of the wicked; and that he had promised him Victory, indowing him with such strength that he was able to turne all their bullets back with his Coat; so the Bores refused peace; upon this the Princes began to play upon them with their Ordnance, the Bores neither advanced nor fled, but fell a singing, Come holy Ghost, confiding and expecting that God would fight for them from heaven according to *Muncers* promise; But when the intrenchments of their Carts were broken, and the Princes Army came to handy-blowes, 5000. of them being slain, away fled the Bores, some one way, some another, but most of them to *Frankbus*, which City the Princes tooke with *Muncer* who lay hid therein, who with *Pbiser* and 300 more were executed and put to death. *Muncer* was so dejected at his death that he could not make confession of his faith; but with much adoe he could speake after the Duke of *Brunswike*, who taught him what he should say. Thus the *Suevian* Rebellion was extinguished, the root and branch seeming to be cut off; but the seeds remaining *Germany* swarmed with *Anabaptists* a new name, but in effect the old Sect with some additions. *Melchior Hopman* who called himselfe *Eliab*, one of greater learning & parts then *Muncer*, began to vent the same Errors at *Strausburg*, for which he was imprisoned, and all his followers severely repressed. This Sect was disperst in the higher and lower *Germany*,

Sleid. 104.

Ch. Nelles
Pag. 11.

*Hortens. pag.
12. in tanta
borum homi-
num collusione
ne unus quidem
inventus tra-
ditur qui li-
teras dedice-
rit. Sleid. 152.*

especially among the meaner sort of people, saith *Hortensius* one of my Authors, among that numerous rabble scarce one was found that was a Shcoller, or could write or read.

The whole world was little enough for their ambition, which they attempted to obtaine, beginning their Empire at *Munster*. In the year 1532. *Munster* received the Gospel, and in the yeare 1533 there comes to town *Iohn Beolda* a Taylor of *Leyden*, & with him, or after him a great multitude of his fraternity, most of them *Hollanders*: These keeping *Conventicles*, got in few monthes a great party in *Munster* & incensed one another with desperate resolutions. The Magistrates not yet infected with their errors, commanded the Sectaries to depart the City; they going out at one gate, came in at another, saying, they must not desert Gods cause. The Landgrave of *Hesse* pittying the distressed case of this City, sent Divines to set a bound to the unlimited extravagancy of the *Anabaptists*, offering disputation to them, which they refused, & took a more compendious way to work their own ends: One of them feigning himselfe to be seazed with a propheticall spirit, ran about the City crying, *Repent, & be baptized againe, lest the wrath of God fall upon you*; many cried with him, this crying ended in ransacking rich mens houses, & laying hands upon the owners; others rushed into the market-place, crying out, that all that were not re-baptized must be killed presently. The Evangelicks or Protestants gathered themselves in a place called *Ouerwater*, & there fortified themselves: after three daies there was a Composition made, that either Party should enjoy the freedome of their Religion. This composition gave the *Anabaptists* time to strengthen their party, for they sent their letters to *Wexzell*, and other places, the tenor whereof was, that God had sent an holy Prophet to *Munster*, who spake wonders, and shewed the right way to salvation; and if they would leave thir houses, and come to *Munster*, they should have ten times more than they left at home, & with spirituall wealth attaine all worldly riches. These faire promises drew the scumme of the Towns adjoining to *Munster*, (the poore & idle sort liking that Religion best, that maketh all men alike, all Goods common, that payeth no Rent, Tribute, nor Tithes, that puts downe those

Lawes

Lamber. Hortens. pag. 16.

Lawes and Magistrates that restraine their licentiousnesse) so that in a short time the City was full of strangers, who looked upon it as upon the land of Promise. The *Anabaptists* knowing their strength ranne to St. *Maurice* Church, burnt it, seized upon the Armory, pillaged and defaced other Churches, depopulated the Colledges, burnt a faire Library, and finally drove the Protestants out of the City, crying out, get yee hence all yee wicked, else you shall all be slaine.

The *Anabaptists* being Masters of the City, began to erect a government, (although they were enemies to all Superiority, necessity & nature forcing them to chuse some governours, but the Prophets overruled all :) one of the first orders that they made was, that every man should bring his gold, silver, and goods into the common stock upon paine of death : and there were two maiden Prophetesses that discovered the Concealers; also they ordered that all bookes should be burnt but the Bible, which was performed. *Iohn* of *Leiden* being in a propheticall Trance after he had slept three dayes, pretending to be dumbe, called for writing Tables, in which he writ down that it was the will of the heavenly Father, that twelve men by him named should governe the City, whom he called Judges in Israel, which was also put in execution, the ancient Magistrates being discharged. Also that it was the good will of the Father that a man should not be tyed to one Wife, but to marry as many as he pleased : when some would not approve of this Doctrine, hee cited them before the twelve Governours, swearing upon the new Testament that this Doctrine was revealed to him from heaven, and to testifie the evidence of the Spirit, he commanded some of the opposers to be beheaded : forthwith many Preachers confirmed this Doctrine, but the greatest confirmation was the Prophets practise, who presently married 3. wives & left not till he had fifteen : many followed his example, and it was accounted a matter of praise to have many wives : After the promulgation of this Ordinance, the Brethren ran to the handsomest women, striving who should be first served, and lay with them without any contract.

Hortens p. 15.
pag. 28.

After this, one *Iohn* *Tuscovurer* a new Prophet, called the Congregation together, and declared that it was the will of the heaven-

Hortens pag. 31.

heavenly Father, that *Iohn* of *Leyden* should be king of the Universe; That he should sit upon the throne of his Father *David*; That he should kill all the Kings and Princes, destroy the ungodly, and save the people that loved righteousness. This Prophecie the multitude entertained, and proclaimed *Iohn* of *Leyden* King of *Sion* with great acclamations.

The new King being a Tailor, made use of his skill, & translated the Copes and Carpets of the Churches into Robes, and set forth his Majesty in gold and silver; his horses were also suitably harnessed, with saddles and foot-cloathes embroydered with gold: he rode abroad in very great state, having his chiefe Officers before him; next before him were two young men, the one carrying a Bible, the other a sword: He himselfe wore a great chaine like the Collar of some Order; his Motto was *Rex iustitie huius mundi*, the King of righteousness of this world. After him followed fifty Pensioners well clad; three times a week he kept Court, sitting upon a high Throne in great Magnificence, under him sate *Knipperdolling* Governour of the City, & lower, his foure great Counsellours of State: In that Court he judged all Controversies, most of which was about Divorces, for by their new orders any man that was weary of his wife, might put her away and take another. Among other memorable acts of this new King, I read, that one of his wives offending him, he tooke her into the Market-place and cut off her head, causing the rest of his wives to dance about her, & give thanks to their heavenly Father, and then the King began to dance himself, commanding the people to dance with him. Again *Thusecuer* the Prophet came to the King sitting in his Throne in more than ordinary Majesty, saying to him, King *Iohn*, the Gospel must be renewed by thee. *Thus* saith the Lord God, goe and say to the King of *Zion*, that hee prepare my supper in the Church-yard of the great Church: and that he send forth Preachers of my word into the foure quarters of the world to teach all Nations the way of righteousness, and to bring them by the spirit of their moutbes into my sheep-fold.

So a publike Communion was celebrated, which they made a full meale: a great Feast it was, both for persons, as also for meat,

meat, for there were about four thousand Communicants, and three courses of meat; but between them (saith my Author) there was an entercourse, for the King accused a man of Treason, and cut off his head and returned againe, and with bloody hands he tooke upon him to administer the body and bloud of Christ, assisted with the Queen, who did the office of a Deacon, the like did the principall Officers of State. After Supper the king asked the people, whether they were all heartily disposed to doe Gods will, and to suffer and dye for the faith: To whom the people answered with one voyce, that they would.

Then rose the Prophet and said; *Thus saith the Lord, Coue pag. 53.*
men among my people to send to the foure quarters of the world,
to doe wonders among the Nations, & to publish my wondrous things a-
mong strange people. Then he read the names of 28. of whō him-
 self was one; these Apostles went to the Cities to which they
 were sent, crying in the streets that they should repent, or else
 shortly be destroyed: these men were apprehended in the Cities
 and put to death, and so there was an end of their Apostleship.
 All this while the City was besieged by Count *Waldeck* the
 Owner thereof, and so sore oppressed with Famine, that they
 were faine to eat Dogs, Cats, Rats, sodden Leather, yea some
 their own children. The Princes of the Empire assembled at
Coblentz, pitying the seduced people, sent letters to the peo-
 ple of *Munster*, representing to them their fault and danger
 they were in, and that if they did not submit to their naturall
 Prince they should draw the whole force of the Empire upon
 them: this was about *December, 1534.* *Hilversum* also one of
 their Prophets being taken by the besiegers, writ out of the
 Camp a most sensible letter to the people of *Munster*, wherein
 he acknowledgeth that his former propheties were impostures,
 and entreated them to open their eyes to see how they were
 deluded by a company of Rascalls, what a beastly life they
 led, having violated all Lawes of pudicity & honestie. These
 Letters moved the hearts of many, who were weary of their
 lives that they lived in; and were also pinched with hunger,
 and they began to murmur against the King, who calling
 of them together made a fine speech to them, saying that he
 would

would never have thought that they being born again by a new baptisme, would shew themselves so impatient for Gods cause whereas they should have followed *St. Pauls* example, bearing nakednesse, hunger, and cold to attaine the haven of salvation: That God was powerful enough to send them *Manna* and *Quailes* from heaven: That he had great Troops in *Holland* and *Freezeland*, that would certainly come with great provision of victualls and beare the enemy back: That God had revealed to him that at Easter they should be delivered for certaine. Finally, the Towne was taken, *June 1535.* having endured a siege of eighteen moneths: after the taking of the Towne, it was ordered that the innocent people should be spared, and that all the good Citizens that were come out or kept in by force, should have restitution of their goods. The Citizens that yeelded were spared, but the fierce *Anabaptists* who could never be tamed, and lay hid in severall holes, were fought out and killed. The King resisted to the last, and being taken with *Knipperdoling* and others, was sent prisoner to a Castle, drawne thither tyed to a horse taile; hee was condemned and executed as a Traitor, being tyed to a stake, and pulled in divers parts of his body with hot pincers for an hour and more, and then stricken to the heart with a dagger: with him suffered *Knipperdoling*. The King abjured his errors; but *Knipperdoling* dyed like a mad beast; After their deaths they were put into Iron Cages, and hanged upon the high steeple of *St. Lambert*. Thus dyed this imaginary King, and *Anabaptistrie* was suppressed in *Munster*.

As the *Anabaptists* had surprised *Munster*, so they had the like projects in many other places, but with ill successe: As one *John* of *Geles* was sent to *Amsterdam*, and finding the people fit objects for his delusions, hee told them wonders of the new Kingdome of righteousness at *Munster*, their liberty of living, their pillaging of Churches, and the enriching themselves with the goods of the ungodly, & of the great designs of their King, of the propheties of the propagatio of his Kingdome, with such discourses. In their private Conventicles they filled the mindes of the people with a frantick zeale, and made them long to be fingring Church-Plate, and the goods
of

of the ungodly, pretending that it was an easie matter to surprise *Amsterdam*, which Towne (with others) God had given to the King of *Zion*, as the first fruits of his reigne over the world. Hereupon they enterprised the taking of the Towne, and to kill the Magistrates as they were feasting in their Town house; but by the providence of God they were deceived of their purpose. They wanting their Signall, which was the ringing of the Towne-Bell, which was not done, (a drunken man having taken away the rope) the Company assembled not: many of the *Anabaptists* were slaine, and others received condigne punishment.

The *Anabaptists* after the death of *Iohn* of *Leyden* chose another king, who with his high Treasurer was taken at *Vtrecht* and kept in prison: among the exploits of that elected King, he brought his wife into a wood and there killed her, that without interruption he might lye with her daughter; and he also cut a young wenches throat, lest she should detect him: good store of Plate was found in his house, most of it Church Plate: the King and his Treasurer was burnt. Hort pag. 74.

I read of another King of the *Anabaptists* called *Ian Wilbemes*, whose execrable deeds and actions are written in *Dutch* and translated into *French* by *Ch. de Nielles*. This *Ian Wilbemes* Ch. Nielles was Sonne to one *Theodore Wilbems*, a Vicar in *Ruremond* in pag. 33. *Gelderland*: this King kept his Residence in divers places, as at *Arnhem* first; and afterwards at *Lovain*, *Wesel*, *Alden*, *Calcar*, *Harlem*, and last of all at a Village called *Avendrop*, not farre from *Wesel*, to which place divers resorted who had been in Ch. Nielles the siege of *Munster*: This man succeeded *Cornelius Appleman*: pag. 52. who was executed for his wicked Acts in the City of *Vtrecht*.

Which *Appleman* succeeded *Ian Cordwainer*, who going about to restore the broken fantastick Kingdome of the *Anabaptists*, was discovered by some of his followers to be Capitaine of the Theeves and Church-robbers, and executed at *Brussels*.

This king *Wilbems* affirmed the Doctrine of the *Anabaptists* taught in *Munster* to be the true Doctrine to bring men to salvation, and that God for his austere life had given him grace to make known his law more cleerely and purely than it had been ever before.

Ibid. pag. 55.

He wrote a book intituled, *Dumariage impure des faux Evangeliques*, in which he defended Polygamy.

He rob'd and spoyl'd the Country about him, affirming that to rob the ungodly was no sinne at all for the people of the new *Ierusalem*, because the good of the land belonged onely to Iesu Christ and his Disciples. This wicked Rout called themselves *le peuple de Ian Wilbemes*.

Page 61.

He used a sword, which he called the sword of God and Gedeon.

*Pour conscione
multiplier le
nomme deu peu-
ple di dieu.*

This holy King had 21. wives to encrease his holy seed, among whom he had *Elsken Thewes*, and *Elizabeth* her daughters; also *Clare* and *Elizabeth*, sisters daughters of *Ian Marsens*. Of his facinorous Acts, & names of his Queens you may read more at large in the History of his life, written by *Cb. Niells*. This fanaticke King was burnt according to his deserts the 12. of March, Anno 1580. and divers of his Complices were executed at *Wejell*, *Cleve*, and other places.

Ch. Niel. p. 56.

*The Hypocrisie
of the Ana-
baptists.*

In this History before related, we may see the great Hypocrisie of these Sectaries, who when they crept first into *Munster* made a great shew of holiness, great humility, great innocence: they would not sweare, nor use any obscene speech, their ordinary communication was of mortification; But when they became Masters of the Towne, they broke the lawes of all pudicity and honesty.

More especially an *Anabaptist* might not beare an office in a Country village, but afterwards *Iohn* of *Leyden* their Prophet would be King of the Universe, they would not suffer a man to weare a Ring, or a woman a silken Gowne: But after the surprize of *Munster* no Prince was so gloriously arrayed as King *Iohn* and his Officers, and his other Attendants.

They pretended that it was not lawfull for a Christian man to beare Armes or to punish offenders, whereas in *Munster* they exercised all maner of cruelty: King *Iohn* cut off his wives head in the Market-place, another Prophet his brothers head before his Father, affirming it to be the will off the heavenly Father. And whereas some good Citizens were grieved at their disorders, and groaned under their Tyranny, and went about to shake off the yoke of King *Iohns* oppressions about 50. of them

them were taken and put to death with all manner of cruelty : *John of Leyden* incouraging them, saying, that in that their doing they should doe God good service.

The History of the *Anabaptists* you shall finde in the fifth and tenth book of *Sleidens* Commentaries : Master *Bullinger* hath written the same, and confuted their Errors : *Lambertus Hortensius* hath written of the *Anabaptists* of the Low Countries, and *John Gafius* Minister of *Zuricke* of their doings in *Zuitzerland*.

II.

The Errors of the *Anabaptists*, set down by *Pontanus*, *Osiander*, *Bullinger*, and others.

Set downe by
Pontanus and
Bullinger.

Errors not to be tolerated in the Church.

1. **T**hat *Christ* did not assume his flesh and blood from the *Virgin Mary*.
2. That *Christ* is not true God, but only endued with more gifts than other men.
3. Our righteousnesse not to depend upon faith in *Christ*, but upon the workes of *Charity* and *Affliction*.
4. They reject the Doctrine of *Originall sin* and those Doctrines that depend upon it.
5. They deny *Baptisme* to *Infants* because they cannot make confession of their faith, affirming that the *Baptisme* of children came from the *Pope* and the *Devill* : they call *Baptisme* of *Infants* the marke of the beast.
6. They rebaptize them that have bene already Baptized.
7. They dreame that before the day of judgment their Church shall destroy all the wicked, and obtaine a *Monarchy*, in which the godly shall reigne alone.
8. They allow men free-will in spirituall things.
9. They separate themselves from all other Churches, accounting themselves onely pure and holy without sin.
10. That the Office of the Ministrie is of no great efficacy, and that and that *La-men* may preach and administer the Sacraments.

Gastius p. 10.
Anabap. Su-
mon sibi om-
nes pradicar-
di manus.

Errors not to bee suffered in a Commonwealch,
without the Ruine of it.

*Sleid. com. lib.
non licere ple-
bei in magi-
stratus arma
sumere.*

*Non licere
Christianis ius-
jurandum di-
cere. Sleid. lib.
10.*

1. That it is unlawfull for a Christian man to be a Magistrate, and that the people may depose them.
2. That it is not lawfull for a Magistrate to punish any malefactor whatsoever with death.
3. That a Christian man cannot with a safe conscience take an Oath.
4. Nor by oath promise fidelity to any Prince or Magistrate whatsoever.

Errors not to be tolerated in Families.

1. That a Christian man may not with a safe conscience possesse any thing proper to himselfe, but whatsoever he hath he must make common.
2. That wives of a contrary Religion may be put away, and that it is lawfull for them to take others.
3. That a Christian man may have many wives.

III.

The Confutation of these Blasphemous and detestable Errors before named.

Error 1.

Answer.

That Christ tooke not flesh from the Virgin Mary. This Error is flat against the first promise of Christ, Gen. 3. The Seed of the woman shall breake the serpents head. Against the promise made to Abraham. Gen. 22. In thy seed, &c. To David, Psal. 132. 11. Of the fruit of thy body, &c. Luke 1. That which is borne of thee, saith the Angel to Mary, Rom. 1. 3. who was made of the seed of David, according to the flesh, whence in the New Testament, he is called the Sonne of man. As also I say the son of a Virgin, which could not be if he had not taken flesh upon him from the Virgin Mary: neither should our flesh have any hope of eternall life if he were not made flesh, neither should his passion or resurrection

urrection profit us at all. In this point the *Anabaptists* are worse than the *Papists*, yea then the *Turkes* themselves, who confesse that Christ was borne of a Virgin. The *Melchiorists*, a kind of *Anabaptists*, doe not onely hold the opinion above named, but also are diabolicall and blasphemous as to curse the flesh of the blessed Virgin, by maintaining their error: The *Anabaptists* manifest themselves to be of the number of them whom the Apostle St. Iohn speaketh, 2 Eph. verse 7. For many deceivers are come into the world, who confesse not that Iesus Christ is come in the flesh.

*Maledicta sit
caro Maria.
Ballin advers.
Anabap. fol. 6.*

That Christ was not true God.

This blasphemous Error is contrary to the holy Scripture, as Iob. 1. The Word was God, Iob. 10. I and the Father am one, Iob. 4. He that seeth the Father, seeth me: I am in the Father, and the Father in me, Col. 2. 9. For in him dwelleth all the fulnesse of the Godhead corporally. Againe, 1 Iohn 5. We are in him that is true, even, in his son Iesus Christ, that is the true God. And againe, if he were not God, no created power had been sufficient for the worke of our redemption and satisfaction of Gods wrath. This blasphemous opinion reigneth among the *Anabaptists* in *Moravia*: I doe not find this to be maintained by our English *Anabaptists*, but to be the opinion of *Servetus*, who was burnt at *Geneva* and his followers.

Error 2.
Answer.

Not to be saved by faith in Christ.

What can be more contrary to the holy Scriptures than this detestable Error? Read Iohn 3. 16. So God loved the world that he gave his onely begotten Son, that who so beleeveth in him shall not perishe but have life everlasting. Rom. 3. 24. We are justified freely by grace through the Redemption that is in Iesus Christ, Rom. 3. 28. We conclude that a man is justified by faith, without the workes of the Law.

Error 3.
Answer.

By the worke of Charity and Affliction, the passion of Christ is a sufficient rancome for all our sin, 1 Iohn 1. The blood of Christ purgeth us from all our unrighteousnesse, Ila. 43. 25. I am he that blotteit out all thy transgressions, for my owne sake, and will not remember thy sinnes, Heb. 9. He hath obtained for us eternall redemption,

ness, nothing here perfect, 1 Cor. 13. Neither in his sight can any man living be justified. Psal. 143. 2. Neither any troubled conscience can be pacified, Rom. 5. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ. And for afflictions they are either just punishments for our sins, or fatherly corrections to stir us up to a holy life.

Errour 4.

They reject the Doctrine of originall sin, because (say they) Christ hath taken away all evil, whether it be the inclination or concupiscence, according to that, *Behold the Lamb of God that taketh away the sins of the world.* Also that children whereas they do neither good nor evil, are under grace and without sin, but so the Infants of all nations and Infidels may be saved, being without sin: but the contrary appeareth by the effect of sin. *The reward of sin is death,* Rom. 6. And David confesseth expressly, Psal. 51. *Behold, I was borne in iniquity, and in sin my mother conceived me.* And St. Paul called our inbred concupiscence *sin dwelling in us.* And Eph. 2. *We were by nature the children of wrath.*

Errour 5.

They deny the Sacrament of Baptisme to Infants.

The ground of this Errour is Ignorance, they not knowing what Baptisme is, pretending Faith and Repentance to be the essence of Baptisme, which Infants are not capable of, and therefore not to be baptized:

To this I answer, As faith & repentance was not the essence of Circumcision, but the outward Circumcising of the flesh, and the inward circumcising of the heart:

So the essence of Baptisme, is not faith and repentance, but the outward washing of the water, the word annexed, and the inward washing of the Spirit.

Our Lord affirmeth, Joh. the 3. *Except a man be born again by water and the holy Ghost, &c.* St. Augustine affirmeth, Although sound faith be not present: yet the Sacrament of Baptisme may be sound. The Greek Patriarch, writing to the German Divines, affirmeth in Baptisme the matter to be water, the forme the words, viz. This Servant of God is Baptized in the name of the Father, Son, and holy Ghost: the instrumentall cause to be the Minister.

Jeremia
patri Respon. 1

The

The *Anabaptists* attribute too much in this Sacrament to their repentance, faith, mortification, and merit, and little or nothing to Gods mercy, which is most contrary to the nature of this holy Sacrament, which sealeth up unto us our receiving into Gods favour and grace for his owne mercies sake without any merit of ours.

To palliate this their abominable error, they pervert divers places of holy Scripture, as *Matth. 28. Mar. 10.* Out of the order of words, *Goe and teach all Nations, Baptizing them*: Because that teaching is set before baptizing, they would have children taught before they are baptized.

To this I answer, 1. Whereas teaching is set before baptizing, *Matth. 28. Baptizing is set before teaching, Mar. 1.4.* John did baptize in the wildernesse, and teach the baptisme of repentance: And againe, where it is said, *Repent and beleeve*: whether is faith or repentance first required?

But where finde you (say they) a literall command in all the new Testament for the Baptisme of Infants?

To this I answer: The new Testament doth not literally command, *Remember to keep holy the Lords day*, nor to say grace before nor after meales, or to pray with our Families evening, or morning, or for women to receive the Communion, and many other such like things, which are moral duties, and may be sufficiently proved by consequence out of the holy Scriptures. As for example, in this very Text which they alledge against the baptisme of children, the baptisme of children is there commanded: *Goe and teach all Nations, baptizing, &c.* The meaning is, goe and teach all them that are capable of teaching, and baptize them that are capable of baptizing: to make this more plaine.

If a man should bid his servant, *Goe sheare all my sheep and mark them*: if that servant should sheare all his sheep, and mark them onely that he had shorne, and not mark his Lambs, because he could not shear them: doth that servant fulfill his Masters command? No more had the Apostles done, if they had not marked his lambs as well as his sheep; although they were not capable of teaching, yet they were capable of marking or baptizing. In lawes and precepts that bee generall, the

nume-

numerations of singulars are not necessary; because lawes doe command the whole kind: and therefore the holy Apostles baptized whole families, in which we find none excepted, as St. Peter baptized *Cornelius* and his Family, *Acts* 10. 48. St. baptized the Jaylor, and all that belonged unto him, *Acts* 16. 33. *Lydia* and her household, *Acts* 16. 15. The household of *Stephanus*, *1. Cor.* 1. 16, &c.

Again whereas our Lord commandeth, *Mark* 10. *Suffer little children to come unto me, and forbid them not*; How properly can an infant come unto Christ but by Baptisme? Repent they cannot, beleeve they cannot, as the *Anabaptists* affirme: But by baptisme they may come, where the Minister in Christs stead receiveth them and blesseth them; and why all this? *Of such is the Kingdom of God*, and therefore saith our Lord, *Forbid them not*.

St. Peter saith, *Acts* 2. 39. *The promise is made to you and your children*; and therefore be baptized. To whom the promise is made, and covenant, let no man forbid baptisme, which is the seal of the Covenant.

Again, the faith of the Parents may warrant their Infants baptisme: yea, though they have but an historical faith, and not a justifying, if they can *credere ad baptismum*, though not *ad salutem*: this faith maketh their children capable of baptisme: many in the Apostles time were baptized, having onely an historical faith, as *Simon Magus*, and others.

Moreover, these phrases, *Teach and baptize*, *Repent and beleeve*, *Beleeve and be baptized*, are meant of such as were of riper years, and made profession of the Christian faith, or else the estate of Christian infants in the Gospel, were much worse then the condition of the Israelitish Infants under the Law: which to affirme, is an horrible indignity offered unto Christ.

Last of all, most blasphemously they call baptisme of Christian mens children, the mark of the Beast, and to come from Antichrist, and especially from Pope *Innocent* the third, who lived about the year, 1213.

Learned Mr. *Calvin* affirmeth the baptisme of children to be a holy institution alwayes observed in Christs Church.

*All the Reformed churches use it, & it hath been the practice of the universall Church.

The

Blasphemy.

Instit. 4. cap. 16
ff. 6.

* *Vid. The
harmony of
their confes-
sors. Orat.* 40.
upon Levit.

The Greek Church (who yearly excommunicate the Pope) to whom St. Paul preached, baptize their Infants, as Gregory Nazianzen affirmeth.

And Origen, who lived about the year 226. about 1000. yeares before Pope Innocent, whom the Anabaptists would make the author of pedobaptisme.

The Russians, who received the faith from St. Andrew the Apostle, and account the Pope of Rome an Heritick, hold a necessity of baptisme, and put to death them that neglect and deride baptisme: what would they doe with these men who blaspheme it?

The Abyssins or Ethiopians, who recived Christianity from Saint Matthew the Apostle, doe baptize their Infants: viz. their male children at fourty dayes of age, and their females at eighty.

The Armenian Christians, to whom St. Bartholomew preached the faith, baptize their Infants. Baronius writeth, that these Christians had a thousand Bishops.

The Iacobites, who are a numerous sort of Christians, doe the same: yea, they mark their children with a hot Iron with the signe of the crosse, alluding to the words of St. Iohn: He shall baptize you with the holy Ghost and with fire.

The Cophtie, or native Christians of Egypt, to whom Saint Mark preached, baptize their Infants: these Christians have no communion with the Pope of Rome.

The Indians to whom St. Thomas brought the faith, do the like.

The Matacasian Christians in Africa, offirme children dying without baptisme, to be deprived of eternall beatitude.

The Melchites, one of the greatest sort of Christians in the Orient, as Boterus affirmeth, do the same.

The Nestorians under the Patriarch of Muzal, who as Cardinall Vuriacus affirmeth, are more numerous with the Iacobites, then the Christians of the Latin and Greek Church, doe the same: These account the Pope of Rome a reprobate Bishop.

The Circassians, Mengrellians, Georgians, Maronites, Cephalians, with all the orthodox Christians in the Univerfe, baptize their Infants.

*Hoc si quis
neglexerit &
deriserit, mor-
tis pena affi-
getur, Relig.
Moscovit.*

John. Fabe. 17.

*Guido de
hæres.*

*Th. a Jesu de
conver omnium
gent. 1. lib. 7.
pag. 506.*

*Th. a Jesu i-
bidem.*

*Neuig. Ioseph.
indi. cap. 134.
Theit. Cos. lib.
402.*

*Boter. relat.
lib. page 5.*

Erasmus wondereth what evill Divill entred them who forbid the baptisme of children used by the holy catholick Church for above 1400.years.

Also the *Britanis*, to whom *Simon Zelotes* preached, have alwayes baptized their children, and have honorably esteemed of that Sacrament administred to their children untill some of these heriticks fled hither out of *Germany*, where they burnt, hanged, and drowned men of that Sect, till they had supprssed them. They came into *England* about the year 1535. and, as they could be found, wee did the like to them, burning some, and banishing others: but since the year of our Lord 1640. they have crpt out of their holes, lift up their heads, chalenge our Divines to publick disputations, preach in our Churches, publish their blasphemies, print their bookes, seducing multitudes of people.

*The barbarous
cruelty of those
Sectaries.*

And moreover, to speak of the cruelty of these Sectaries, who depriving Infants of baptisme, put them all out of the estate of grace. We read of *Herod the Tyrant*, who destroyed all the children in *Betlebem*, and the coasts thereof; is not this a far more cruell sentence, to set all Infants in no better state then Pagans & infidels, without Christ, *Aliens from the Commonwealth of Israel*, as strangers from the Covenant of promise, having no hope, and without God in the world? Can any sober Christian but think this to be a barbarous cruelty? It is not lawfull to take childrens bread, and give it to dogs: but these conclude children to be no better then dogges. The Prophet *Elisba* wept when hee look't upon *Hazael*, fore-seeing that he should dash the Infants of Israel against the wall: *Hazael* thought himselfe worthy to be so esteemed, if ever he should doe any such things. And certainly thus to deprive Infants of baptisme, is a more cruell act then to dash their bodies against stones.

Let these men also consider how much they provoke Christs displeasure against themselves: he was greatly displeased with his Disciples for forbidding little children to come to him: and one day they shall finde him much more displeased with them, who with great violence oppose the bringing of children to Christ in this holy Sacrament, and with wrong, injury, & slander: prosecute the Ministers of Christ, who administer
this

this Sacrament to Infants, condemning them for Ministers of Antichrist: yea, condemning all Churches for Antichristian, who will not cast their children out of the covenant of grace. The Lord open their eyes that they may see their errour, and repent of it.

To conclude, the baptisme of children is commanded in holy Scripture: the holy Apostles baptized whole families, the ancient Fathers testifie the same; the holy Catholicke Church of God alwayes used it. Let not the Devill enter into the heart of any man to beleeeve a fantick, unlearned, mechanick man, or an Angel from heaven that teacheth a contrary doctrine: What greater mischiefe can the Devill and his Imps do, then to make a schisme in the Church, and rob Almighty God of all his Lambs, and cut off so many millions of souls from the communion of the Church?

And also whereas our pious parents brought us to Christ, and dedicated us to God the Father, Sonne, and holy Ghost: let us take heed that we do not renounce that holy Covenant, as Witches do when they compact with the Devill: remember our Lords words, *How can you escape the damnation of hell?*

They baptize yhem that have already been baptized.

Error 6.
Answer.

They doe that which the Scripture never commandeth, Eph. 4. St. Paul calleth it, *One Baptisme*, neither was rebaptization ever recived in the true Church of God; yea the Church taught that they that were baptized by such Heretickes as erred not in the Doctrine concerning the Trinity were not to be re-baptized. Also the Imperiall Law punished them with Capitall punishment who submitted themselves to a second Baptisme.

They dreame of Monarchy, in which the godly shall reigne alone, and destroy the ungodly, which is false; for Christs Kingdome in this world is spirituall, in which troubled consciences shall be victors, and receive solid consolation against sin, the Divill, and all manner of temptations. Our Lord himself saith, *My Kingdome is not of this World*, John 18. Likewise saith St. Paul, *The weapons of our war are not carnall, but mighty in operation*, 2 Cor. 10. Our Lord telleth us that the separation betweene the godly and ungodly shall not be untill the last

Error 7.

day, Luke 18. Againe, That the Sonne of man comming, shall hardly find faith upon earth, Luke 17. In that night there shall be two in a bed, the one received, the other refused. And Mat. 15. That the Angels shall separate the godly from the ungodly, and the tares to remaine with the wheat untill the harvest. This Monerchy St. Peter confuteth in his second Epistle 2. 9. Saying the Lord knoweth how to deliver the ungodly out of tentations and to reserve the unjust against the day of judgement to be punished. Therefore they are not to reigne alone here, the ungodly being killed. And although the Prophet seemed sometimes to speake of a corporall Kingdome, yet they expound themselves, shewing that they speake of his spirituall Kingdome. To reigne with Christ 1600. yeares before the ending of the world was the old Error of the Chiliaists, condemned above 1000 yeares agoe by the Church of God.

Error 8.

They allow men free will. So that we may doe those things which God commanded, and omit those things which God hath forbidden; otherwise (say they) God gave his Law in vaine: neither would he punish delinquents if he had not given them the power of free will.

Answer.

It is answered, it is impossible that in our corrupt nature we should keep the Law, because it doth require a whole and absolute obedience in all things inward and outward; of all the heart, all our soul, and all our might, And the sense of the flesh (as St. Paul testifieth) is enmity to God. Also the naturall man doth not understand the things that are of the Spirit, 1 Cor. 2. Also Iohn 3. Man cannot take to himselfe any thing except it be given him from above So Eph. 2. The unregenerate man is said to be dead.

Error 9.

They separate themselves from all other Churches, accounting themselves onely pure and holy; and for this cause some of them will not say this Petition of the Lords Prayer (Forgive us our trespasses) saying, they are pure and without sinne:

To this I answer with St. Iohn, 1 Epist. 1. 8. If we say we have no sin, we deceive our selves and the truth is not in us; if we confesse our sins, he is faithful to forgive us our sins, and to cleanse us from all our unrighteousnesse: If we say we have not sinned, we make him a liar, and his word is not in us. To conclude the Anabaptists
that

that say they have no sin, are of the Devill the father of lyes, going about to make God a lyar who is truth it selfe.

[The Office of the Ministry to be of no great efficacie with them.] Error 10
They doe not onely contemne the Office of the Ministry, but also the holy Scripture. As *Munier* would speake scoffingly of it, Bible, Bible, Bable, Bable: they depend too much upon peculiar Revelations.

The sencere preaching the word of God in the publick Con- Answer.
gregations by the Ministers of the Word lawfully called, prophiteth much. *Mal. 2. The lips of the Priest shall preserve wisdom, they shall requite the Law from his mouth. Ezech. 44. The Priest shall teach my people the differences between the holy and the prophane, and cause them to discern between the uncleane and cleane. Rom. 1. 16. The preaching of the Word is the power of God to salvation to every one that beleeveith. For this cause Christ taught in the Synagogues. Every one among them taketh upon him to preach as a minister, John Becold a Taylor of Leyden. The Apostle teacheth us Heb. 5. That no man take this calling upon him except hee be called of God. Rom. 10. How shall they preach except they be sent? And this standeth with good reason; for every true Minister standeth in Gods roome, being the Lords Embassadour to deliver his will. Who dareth take upon him to be the Lords Embassadour except he be sent? I have not sent them (saith the Lord) and yet they run and prophecie lies in my name. Piety and Justice are the two Bases or Pillars that beare up humane Society: and whereas the Divell goeth about in these his Impes to overthrow the dignity of the Ministry and of the Magistrate, what doth he else but endeavour to bring the whole world to Ruine and Confusion?*

Rom. 10.

1 Cor. 1.

3. The Confutation of their Errors not tolerable in a Common-wealth.

THAT it is unlawfull for a Christian man to be a Magistrate or to be subject to a Magistrate. And why? They object that subjection came in with sin; but Christ hath taken away sin, and therefor no subjection. To this I answer; subjection is two fold, servil or civill: servile is the vassalage of a slave, which

Error 1.

Resp.

Object.
Resp.

which was not before the fall: civill for the common good was before: the former a curse, the latter a blessing: *Eve* was subject to *Adam* before either of them sinned. 2. They object that every beleever is now in the kingdome of heaven, Christ alone must reigne. *Ans.* Their is a spirituall Kingdome standing in grace, peace and joy, in which there is no distinction of persons. There is also a civill Government, which cannot subsist without distinctions and order: there must be Masters and servants; subjects and governours; and necessity requireth it, it is the bond of the Common-wealth. There is a Regiment in the host of heaven; there is a regement in the Body, the members move by the direction of the Head, there is a Regiment in every Family, the servants acknowledge the Master, & the children their Parents. Among the irrational creatures the Bees have their King, the Cranes their Leader, and the droves follow the princepall Beast. *St. Paul* calleth Magistracy a divine Ordinance, all Gods Ordinances are good and lawfull: in the 82. *Psalme* Princes are called Gods because they are in Gods place. The *Anabaptists* themselves who despised Government finding the necessity of it in *Munster*, so that they could not subsist without Government, chose themselves a King with inferiour Officers under him.

Error 2.

That it is not lawfull for a Magistrate to punish, because revenge is forbidden Christian men.

In this they erre, not distinguishing betweene revenge and punishment, which is from the Magistrate by reason of the execution of the Law grounded upon Gods Law, a lawfull punishment appointed by God. *The Magistrate* (saith *St. Paul*) is the Minister of God appointed for thy good; either for our naturall good, preserving our lives, which bloody men would soone ruinate, whoseare not so much hell as the halter; For our civill good, preserving goods and Possessions: For our morall good, in rewarding virtue, and punishing vice, he beareth not the sword in vaine: For our spirituall good, by coactive power enforcing men to the duties of godlinesse. In that notorious Apostasie of *Israel*, when so many execrable enormities were committed; *When Micah had a house of Gods, the Levite want-*

wanted maintenance; when his Concubine was ravished to death, the Spirit still prefixeth, at that time there was no King in Israel. We are beholding to Government for Order, Peace, and Religion: for Order, where no King is, every man will be his owne King: for peace, he that will bee his owne King, will bee another mans Tyrant: for Religion, every Micah will have a house of Gods without Government.

To conclude, Adulteries, Murtherers, Traytors, Witches, Burners of houses may be put to death by the Magistrate to whom the sword is given, and they are not killed, but such in suffering, doe receive a just guerdon for their offences.

That a Christian man may not take an oath, because Christ faith. *Thou shalt not sweare at all*, which is repeated, *James 5*. And that it is enough to say, *Yea, yea, and nay, nay*. Error 13.

Ans. Christ doth not forbid an oath before a Magistrate, as it is a testimony of truth: he reproveth the Pharisees, who taught men that they should sweare, not onely by the name of God, as God had commanded, but also by heaven, by the earth, by their heads, &c. This vicious kind of swearing he forbiddeth, onely because these things cannot be witnesses of the things averred, nor punish lying. Neither doe the words following, *Let your communication be yea, yea, and nay, nay*, take away a lawfull oath; but admonish the godly of the goodnesse of truth, and hatred of lies. That a godly man may lawfully take an oath, appeareth by these reasons following: 1. From the authority of holy Scripture, *By the name of God thou shalt sweare*, Deut. 6.4. The reason is set down, *Heb. 6*. Because the Lord is greater, and that an oath is the end of all controversies: so Psalme. 15. *He that sweareth to his neighbour and deceiveth him not*. 2. From the example of Christ and holy men in the old and new Testament, *Genes. 24.26*. 3. From the worship of God: for an oath is part of Gods worships, being a calling upon God to be a witness of the truth, and an avenger of the lie,

Nor by oath promise any fidelity, or bind himselfe to any Prince or Magistrate whatsoever.

This opinion openeth a gap to all Treasons, Rebellions, and

and Truce-breakings whatsoever, If it be not lawfull for a Christian man to bind himselfe by an oath, then it is unlawfull for a Christian man to keep such an oath, *Isaac* made a covenant with *Abimelech* King of *Gerar*, to doe one another no hurt; which being sealed up with an oath, could not be violated without sinning. The prophet *Ezekiel* calleth the oath of obedience (which *Zedechiab* King of *Israel* made to the king of *Babel*) the oath of God: although the said King was a tyrant and an usurper, without any lawfull succession from *David*; yet he confirmeth it by the mouth of his Prophet, *Ezek.* 17. 19. *As I live, I will surely bring upon Zedechia mine oath that he hath despised, and my covenant which he hath broken, upon his own head.*

Again, you may see how great a tie an oath is, and how severely Almighty God doth punish the violation thereof in the story of the *Gibeonites*, *Iosh.* 9. *Josuah* and the Princes having made a league with them (being beguiled by them, pretending that they came from a farre Contry) the congregation murmuring against the Princes, were answered by them after this manner, *We have sworn to them by the Lord God of Israel, now therefore we may not touch them, lest wrath be upon us, because of the oath which we swore unto them.* About 400. yeares after, *Saul* in his zeal to the children of *Israel*, slew the *Gibeonites*; for which cause, *2. Sam.* 21. the Lord plagued the whole land, sending a famine upon them for three yeares, declaring himselfe, that it was sent because *Saul* had slain the *Gibeonites*; who hanged up seven of *Sauls* sons given them by *David*, and then God was intreated for the Land.

4. Confutation of Errors not tollerable in Families.

Error 1.

THAT a Christian cannot with a good conscience have any thing proper, but all things common.

Answer.

This community they ground upon the example of the Apostles in the *Acts*. Answer. An Example maketh no Law: neither was this universall. *Peter* saith to *Ananias* *Acts* 5. 4. *Whilst it remained was it not thine owne?* Again, *2 Cor.* 9. Every man as he purposeth in his heart, so let him give. The property of people

of goods is confirmed in the seventh Commandment. Again, 1 Tim. 6. The Apostle chargeth rich men not to be proud, but bountifull; not to forsake their goods, but to use them well, by giving almes. Again, Prov. 5. 16. Let thy fountains be dispersed abroad, and rivers of waters in the streets: let them onely be thine own, and not strangers with thee; out of which we may gather, that every man hath a property in his own.

That if their wives be not of their Religion, they may put them away. Error 2.

Answer. This is against the definition of marriage, which is a lawfull copulation of a man and woman not prohibited by the degrees of consanguinity or affinity. The marriage of an Infidell before God, is in it selfe no sin.

The Apostle perswadeth the beleever not to put away his unbelieving wife, 1 Cor. 7.

Joseph in Egypt married the daughter of an Heathen Priest, And Moses took the daughter of Jetbro, who was not of the Circumcision. Marriage is a lawfull copulation of a man and a woman, not to be dissolved during life, but for adultery.

That it is lawfull to have many wives.

To this I may oppose the words of Saint Paul, 1 Cor. 7. 2. To avoid fornication, let every man have his owne wife, and every woman her owne Husband, Heb. 13. Whoremongers and Adulterers God will judge. Exod. 20. 14. Thou shalt not commit adultery. Malac 2. 15. Did he not make one?

4. The Orthodox Doctrine of the Church of England, contrary to these detestable errors, taken out of the 39. Articles.

HAVING handled much poyson, I thinke it fit to give the Reader to preserve him from infection, some Methridate out of the Pannarium, or Medicinable box of our mother the Church viz. Out of the Articles of Doctrine agreed upon for avoiding of diversity of opinions, and establishing of consent touching true Religion: To which Articles every Minister re-

Answer.
Quidam impuri
nebulones
persuaserunt
juxta Pauli
vaticinium,
2 Tim. 3. stultis
mulierculis
ut relinquit
propterea maritis
ipsum sequeretur,
Bulling. ad-
ver. Anabap-
tist. 1. fol. 8.
Error 3.

Anno 13.
Reg. Eliz.

refusing to subscribe, should *ipso facto* be deprived, and all his promotions to be void, as if he were naturally dead. Read the Statute.

Article 2.

1. That Christ took flesh from the virgin Mary.

The Sonne which is the word of the Father, begotten from the everlasting Father, the very eternall God of one, substance with the Father, took mans nature in the womb of the blessed virgin of her substance; So that two whole and perfect Natures, (that is to say) the God-head and the Man-hood, were joyned to gether in one person, never to be divided, whereof is one Christ very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile us to his Father, and to be a sacrifice not onely for originall guilt, but also for the actuall finnes of men.

Article 1.

2. That Christ was God.

There is but one living and true God everlasting, without body parts, or passion, of infinite power, wisdom and goodness, the maker and preserver of all things both visible and invisable; and in the Unity of this God-head are three Persons of one substance, power, and eternity, the Father, Son, and holy Ghost.

Article 11.

3. Of our justification by Faith.

We are accounted righteous before God, onely for the merit of our Lord and Saviour JESUS CHRIST, by Faith and not for our one workes or deservings: wherefore that we are justified by faith onely, is a most wholsome Doctrine, and very full of comfort.

Article 12.

4. For good Workes.

Which are the fruits of Faith, and follow after justification, albeit they cannot put away our finnes and endure the severity of Gods judgements, yet they are pleasing and acceptable to God in Christ, and so spring out necessarily of a true and lively faith, insomuch as by them a lively faith may be evidently

dently knowne, as a tree is discerned by the fruit.

5. Of Originall sinne.

Article 9.

Originall sinne standeth not in the following of *Adam*, but it is the fault and corruption of the nature of every man that naturally is ingendered of the off-spring of *Adam*, whereby man is very far gone from Originall righteousnesse, and is of one nature enclined to evill, so that the flesh lusteth alwayes against the Spirit, and therefore in every person borne into this world, it deserveth Gods wrath and damnation; and this infection in nature doth remaine, yea in them that are regenerated, whereby the lust of the flesh cald in Greeke *φύσις κακή*, which some doe expound the wisdome, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God.

And although there is no condemnation to them that beleeve and are baptized: yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of sin.

6. Of the Baptisme of Infants.

Article 27.

Baptisme is not onely a signe of profession and mark of difference, whereby Christian men are discerned from other that be not Christned: but also it is a signe of regeneration or new birth, whereby (as by an instrument) they that receive Baptisme rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the Sons of God, by the holy Ghost are visibly signed and sealed.

Faith is confirmed, and grace encreased by vertue of prayer unto God. The Baptisme of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

7. Of Free-will.

Article 10.

The condition of man after the fall of *Adam*, is such, that he cannot turne and prepare himselfe by his owne naturall strength and good workes to faith and calling upon God.

Wherefore we have no power to doe good workes pleasing and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

Article 15.

8. Of being without sinne.

Christ is alone without sin; If we say we have no sin, we deceive our selves, and the truth is not in us.

Article 37.

9. Of the Civill Magistrate.

We give unto the Kings most Excellent Majesty that Prerogative which we see to be given to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraîne with the Sword the stubborne and evill doers.

The Lawes of the Realme may punish Christian men with death for heynous and grievous offences.

It is lawfull for Christian men at the commandement of the Magistrate to were weapons and serve in the wars.

Article 38.

10. Christians mens goods are not common.

The riches and goods of Christian men are not common, as touching the right, title, and possession of the same, as the Anabaptists doe falsely boast.

Article 39.

11. A Christian mans Oath.

As we confesse that vaine and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his Apostle: so we judge that Christian Religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of Faith and Charity, so it be done according to the Prophets teaching, in judgement, justice and truth.

5. Of the severall sorts of Anabaptists.

IT be fell the *Anabaptists* as other Heriticks, to wit, having once forsaking the truth, there is no end of their Errors. As the Spirit encrease, so many things were altered, and new things received by the brethren as Oracles from heaven.

First, they break a sunder into foure Sects, and *David George* tooke upon him to reconcile them, who being possessed with the Devill, prefer'd himselfe most blasphemously before Christ himselfe; dayly they were divided more and more.

There are fourteen severall sorts of *Anabaptists*, according to their severall sorts of Errors or Authors set downe by *Alstedius* in his *Indice Theologiae Polemicae* Page 565. viz.

*Muncerians.**Apostolikes.**Separatists.**Catharists.**Silentists.**Enthusiasts.**Liberi.**Adamites.**Hutites.**Augustinians.**Beucheldians.**Melchiorites.**Georgians.**Mennonists.*

Whose severall Errors I purpose to touch.

Muncerians, so called of *Muncer* before named, who raising a sedition of Boores in Germany, was defeated; taken and beheaded about the year of our Lord God, 1525. He preached that all goods must be common, and all men free, and of equall dignity. That God had commanded him to destroy all the ungodly, and to reurge the Church.

Apostolikes, a kind of *Anabaptists*, because they would be like the Apostles; they wandered up and down the Countreyes without staves, shooes, mony, or bags, preaching up and downe their celestially vocation to the Ministrie of the Word, they washed one anothers feet; and leaving houses, wives, and trades, they were so burthensome to the brethren, that at last they were excommunicated as idle drones. They dissolved the bands of marriage when they listed, putting their wives away as oft as they pleased.

1.
Muncerians.

Sleid. Com.
lib. 5.

2.
Apostolike.

3. *Seperatists*. *Seperatists*, a kind of *Anabaptists*, so called, because they pretended to be: *seperated* from the world: They condemned fine cloathes: To them that laughed they would cry; *Woe bee to you that laugh, for hereafter yee shall mourn*. They did look sadly, and fetch deep sighes; they avoyded marriage meetings, feasts, musick, and condemned bearing of Armes, and Covenants.
4. *Catharists*. *Catharists*, who deny children Baptisme, affirming that they have no Originall sin, and pretending themselves to bee pure and without sin, These will not say the Petition in the Lords Prayer, *forgive us our Trespases*.
5. *Silentes*. *Silentes*, who despise all humane constitutions, and dispatch their businesse with great silence, they answer all questions of Religion with much silence.
6. *Enthusiasts*. *Enthusiasts*, who pretend that they have the gift of Prophecie by dreames, to which they give much credit. They would lye in trances like men having the falling sicknesse, and then would declare strang things which God had revealed to them, viz. That Anabaptisme was holy: that Pedobaptisme came from the Devill, and that *Zwinglius* was in hell, &c.
7. *Liberi*. *Liberi*, a sort of *Anabaptists*, who understand the liberty we have in Christ carnally: and, being freed from Christ, they think themselves freed from paying any rent, tribute, or tithes, and take unto themselves liberty to commit all uncleanness whatsoever.
8. *Adamites*. *Adamites*, a kind of *Anabaptists*, who think cloathes to be cursed, and given to man for a punishment of sin, whereas they thinke themselves to be innocent and without sin.
9. *Hutites*. *Hutites*, who boast themselves to be the only children of God and heires of heaven, so called of *Iohn Huta*; this *Iohn Huta* dyed in prison. These *Anabaptists* deny the deity of Christ.
10. *Augustinians*. *Augustinians*, who affirme the entrance into Paradise to have been shut up untill *Augustine* the *Bobemian* opened it for himselfe and those that were of his Sect.
11. *Beuckeldians*. *Beuckeldians*, a kinde of *Anabaptists*, so called of *Iohn Beuckelcomius*; these affirme Polygamie to bee permitted in the Gospell, and that it is a holy thing to have many wives.
12. *Melchiorists*. *Melchiorists* are *Anabaptists*, so called of *Melchior Hofman*, who was their Prophet at *Strasbourg*, whom they doe expect

to come at the day of Judgement with *Elias*. They also affirm the blessed Virgin *Mary* not to be the Mother of our Lord, but to be as a Conduit through which Christ passed, so that he took nothing from her, neither was borne of her. This *Hofman* was so wicked as to say, *Malidicta sit caro Mariae*.

Georgians, certaine *Anabaptists*; followers of *David George*, who was Father of the *Familists*, boasted that he was a great Prophet, the Son of God, greater then Christ: and he should rise three yeares after his death, and restore the Kingdome of *Israel*. 13.

Menonists, called of *Menon* a *Frisian*, by whose name the *Anabaptists* were generally called, as if all their other denominations had been lost and buried. 14. *Menonists*.

These fourteen are named by *Ashedius*: Mr. *Bullinger* in his first Book against *Anabaptists*, nameth others; as some of them under pretence of childish innocency, played many odde pranks: one having kept his Excrements in store many dayes, powred them out in the street, and turned himselfe naked into them, saying, *unlesse we be made like little Children, we cannot enter into the Kingdome of heaven*. Others for the same reason would ride upon Sticks, and Hobby-horses (like children) in great companies, and women would runne naked with them, and then in pure innocency they lay together, and so in the end it proved childrens play indeed. 15.

Servetians, a blasphemous kinde of *Anabaptists*, so called of *Servetus*, a Spaniard, whose Heresies were set downe by *Prætolus*, *Bullinger*, and others; he called the baptisme of Children an horrible abomination: he would not have them baptized before they were thirty yeares old. This *Servetus* denied the Deity of Christ, and was burnt for his blasphemous opinions October 27. in the yeare of our Lord, 1553. at Geneva. 16. *Servetians*.

Libertines, who make God the Author of sin, & deny the resurrection of the body: against these Mr. *Calvin* hath written a Treatise: *Bullinger* telleth us of divers sorts of *Anabaptists* called *Liberi*. vid. sup. 17. *Libertines*.

Denkians, a sort of *Anabaptists*, of which *Denkius* was chief, who taught that the Devill and wicked men should bee saved. This *Denkius* was converted by *Oecolampadius*, Minister of Basill. 18. *Denkians*.
Semper

3. *Separatists.* *Separatists*, a kind of *Anabaptists*, so called, because they pretended to be separated from the world: They condemned fine cloathes: To them that laughed they would cry; *Woe bee to you that laugh, for hereafter yee shall mourn.* They did look sadly, and fetch deep sighes; they avoyded marriage meetings, feasts, musick, and condemned bearing of Armes, and Covenants.
4. *Catharists.* *Catharists*, who deny children Baptisme, affirming that they have no Originall sin, and pretending themselves to bee pure and without sin, These will not say the Petition in the Lords Prayer, *forgive us our Trespases.*
5. *Silentes.* *Silentes*, who despise all humane constitutions, and dispatch their businesse with great silence, they answer all questions of Religion with much silence.
6. *Enthusiasts.* *Enthusiasts*, who pretend that they have the gift of Prophecie by dreames, to which they give much credit. They would lye in trances like men having the falling sicknesse, and then would declare strang things which God had revealed to them, viz. That Anabaptisme was holy: that Pedobaptisme came from the Devill, and that *Zwinglius* was in hell, &c.
7. *Liberi.* *Liberi*, a sort of *Anabaptists*, who understand the liberty we have in Christ carnally: and, being freed from Christ, they think themselves freed from paying any rent, tribute, or tithes, and take unto themselves liberty to commit all uncleaneesse whatsoever.
8. *Adamites.* *Adamites*, a kind of *Anabaptists*, who think cloathes to be cursed, and given to man for a punishment of sin, whereas they thinke themselves to be innocent and without sin.
9. *Hutites.* *Hutites*, who boast themselves to be the only children of God and heires of heaven, so called of *Iohn Huta*; this *Iohn Huta* dyed in prison. These *Anabaptists* deny the deity of Christ.
10. *Augustinians.* *Augustinians*, who affirme the entrance into Paradise to have been shut up untill *Augustine* the Bohemian opened it for himselfe and those that were of his Sect.
11. *Beuckeldians.* *Beuckeldians*, a kinde of *Anabaptists*, so called of *John Beuckelcomius*; these affirme Polygamie to bee permitted in the Gospell, and that it is a holy thing to have many wives.
12. *Melchiorists.* *Melchiorists* are *Anabaptists*, so called of *Melchior Hofman*, who was their Prophet at *Strausborugh*, whom they doe expect

to come at the day of Judgement with *Elias*. They also affirm the blessed *Virgin Mary* not to be the Mother of our Lord, but to be as a Conduit through which Christ passed, so that he took nothing from her, neither was borne of her. This *Hofman* was so wicked as to say, *Malidicta sit caro Mariae*.

Georgians, certaine *Anabaptists*; followers of *David George*, who was Father of the *Familists*, boasted that he was a great Prophet, the Son of God, greater then Christ: and he should rise three yeares after his death, and restore the Kingdome of *Israel*. 13. *Georgians*.

Mennonists, called of *Menon* a *Frisian*, by whose name the *Anabaptists* were generally called, as if all their other denominations had been lost and buried. 14. *Mennonists*.

These fourteen are named by *Astadius*: Mr. *Bullinger* in his first Book against *Anabaptists*, nameth others; as some of them under pretence of childish innocency, played many odde pranks: one having kept his Excrements in store many dayes, powred them out in the street, and turned himselfe naked into them, saying, *unless we be made like little Children, we cannot enter into the Kingdome of heaven*. Others for the same reason would ride upon Sticks, and Hobby-horses (like children) in great companies, and women would runne naked with them, and then in pure innocency they lay together, and so in the end it proved childrens play indeed. 15. *Pueris similes*.

Servetians, a blasphemous kinde of *Anabaptists*, so called of *Servetus*, a Spaniard, whose Heresies were set downe by *Prætolus*, *Bullinger*, and others; he called the baptisme of Children an horrible abomination: he would not have them baptized before they were thirty yeares old. This *Servetus* denied the Deity of Christ, and was burnt for his blasphemous opinions October 27. in the yeare of our Lord, 1553. at *Geneva*. 16. *Servetians*.

Libertines, who make God the Author of sin, & deny the resurrection of the body: against these Mr. *Calvin* hath written a Treatise: *Bullinger* telleth us of divers sorts of *Anabaptists* called *Liberi*. *vid. sup.* 17. *Libertines*.

Denkians, a sort of *Anabaptists*, of which *Denkius* was chief, who taught that the Devill and wicked men should bee saved. This *Denkius* was converted by *Oecolampadius*, Minister of *Basil*. 18. *Denkians*.
Semper

19. *Semper Orantes*, who would alwayes pray, and neglect all other duties.

20. *Deo relictis*, Anabaptists that relying onely upon God, refuse all meanes that God hath appointed.

21. *Monasterienses*, or magnificent Anabaptists; so called because of their bravery under their King John, who added many things unto the hodgepodge of their errors: as the having many wives, which he pretended to receive from the heavenly Father; and it was no burthen for a man to have never so many in *Munster*, they being provided for out of the common flock. They put away barren women, and women past children as good for nothing, & committed them to Curators to keep: whereas they had many wives, yet it was accounted a great offence for one wife to look (*distorto vultu*) but awry upon her sister wife, yea, accounted a capitall crime.

22. *Plunged Anabaptists*. Yea, at this day they have a new crotchet come into their heads, that all that have not bene plunged nor dipt under waters, are not truly baptized, and these also they re-baptize: And this error ariseth from ignorance of the Greek word, *Baptize*, which signifieth no more than washing or ablution, as *Herzycius*, *Stephanus*, *Scapula*, *Bulenc*, great Masters of the Greek tongue make good by many instances and allegations out of many Authors.

In holy Scripture it is used generally to wash, *Luke 11. 38*. The Pharisees wondred that he had not first washed *his hands*. So *Heb. 9. 10*. *Diapheni Barnabas*, *Mathe 7. 3*. Except they wash ofi they eate not.

And both are allowed by our Church: and sprinkling hath been rather used among us, by reason of the coldnesse of our climate, and the tenderesse of our Infants.

They will tell us that Christ was baptized in the River, and the Eunoch in the River.

True it is, for then they had no Churches, nor Fonts, which now are to be used; but in what River was *Cornelius* and his family, or the *Tailor* and his family plunged in?

Againe, if the spirituall grace be sufficiently expressed by a little water sprinkled, as by ducking in a River: then dipping is not necessary; as a little bread in the Sacrament of the Lords

Sup-

The *Abyssins* baptize not in Fonts as we doe, but in the Church-porch, but with a pott full of water: *Ambrosius* of the *Ethiopian*. c. 5

Supper, is of as much efficacy as a whole loafe. The Apostle telleth us, *Heb. 9. 13.* of sprinkling them that were unclean.

St. Ciprian telleth us true Baptisme to be as well by sprinkling as by dipping.

*Cyp. Epist. 76.
ad Mag. 1.*

It is impossible (saith *Mr. Bullinger*) to set downe all the differences and contrary opinions of the *Anabaptists*, with all the differences and contrary opinions of the *Anabaptists*, with all their pernicious Sects and Factions; and true it is, that almost every one of them hath some peculiar toy or figment in their heads, upon which they are divided, and oft excommunicate one another.

6. Of their manner of re-baptizing, and other Rites.

They flock in great multitudes to their *Jordans*, and both *Sexes* enter into the River, & are dipt after their manner with a kinde of spell, containing the heads of their erroneous Tenets, and their ingaging themselves in their schismaticall Covenants and combination of separation.

Manner of Re-baptizing.

In the *Thames* and *Rivers*, the Baptizer, and the party baptized goe both into the Rivers, and the parties to bee baptized are dipped or plunged under water. They receive the holy Communion most unreverently, sitting with their hats upon their heads.

*Manner of receiving the Communion.
Of their marriages.*

For their Marriages, they marry not in their Congregations, but in private after this manner: *Barbara* (saith the Bridegroom) wilt thou have me, the brother of the Lord, a man newly regenerate of water and of the holy Ghost? are you of that Church whereof I am a member? She answereth, I am re-baptized (God bee praised) and will co-habite with no man but with a brother of the same faith: to whom the Bridegroom replyeth, give me thy hand, and give me a kisse, and I take thee to wife, both for our faith approved in Baptisme, and because my spirit is exceeding enamoured of thee: the Bride saying the same words, the marriage is consummated.

Gast. 363. de Carabap. erroribus.

For their spirituall marriage, which is their promiscuous uncleannesse.

Spiritual marriages.

They affirm, those women sin grievously that lye with their husbands

*Bulling. adver.
Anabap. lib. 2.
fol. 42.*

*Page 26. de
Catabap. error.*

*Bulling. adver.
Anabap. pag. 4.
Community of
women.*

*Bulling. adver.
Anabap. lib. 2.
fol. 37.*

*Quidam impu-
ri nebulones
persuadebant
levibus mulier-
culis non posse
ipsas salvare
nisi pudicitiam
suam prostitu-
rent, abuteban-
tur autem non
absque blasphe-
mia verbo Do-
mini &c.*

husbands that are not re-baptized, because they are Gentiles, but it to be no sin at all for them to lye with any man that hath been re-baptized, because the heavenly Father hath so commanded.

Castius, reporteth, that a certaine Mayd of modest behaviour, who had dwelt with her Master honestly many years, being seduced by the *Anabaptists*, lived among them, and after a moneth returned to see her old Master, who saluted her merrily after this manner: why dost thou suffer thy selfe to be seduced by those impure knaves? a woman having once lost her honesty, what hath she left her? The Wench answered, they told me, that the heavenly Father commanded it, and therefore I was most obedient in all things to all men, and denyed no man the duty of spirituall marriage that did require it: Her Master answered, sie upon thee bold whore, that doest not onely glory in thy great sinne, but also accountest thy abominable wickednesse to be pleasing unto God? Thus they deceive the poore people, they perswade simple women, under pretence of Gods Commandement, that they cannot be saved, except they prostitute their bodies to their brethren, and play the harlots.

For this community of women they had divers reasons worthy of Registering.

That Christians must renounce for Christs sake those things that they love best, and are most deare unto them, and therefore women must renounce their beloved honesty.

That for Christs sake we must undergoe all manner of infamy.

That Publicans and Harlots shall enter Heaven before the Pharisees, and therefore common women before honest Matrons.

Againe, as we are all one spirit; so wee must be all one body; again, one faith, one charity.

*Ordination.

For their manner of *Ordination of their Ministers.

The *Anabaptists* are all Preachers, every man at his pleasure taketh upon him to be the Lords Embassadour: as *John Becold* the Tailer of *Leyden*; *John Matthias*, the Baker of *Harlem*; and hence have our Coblers, Shooe-makers, and Ostlers, &c. learnt

learnt to take upon them this divine calling, of which the holy Ghost speaketh, *No man taketh this calling upon him, except he be sent of God.*

For their learning, they have none at all, all Bookes they Learning burnt in *Munster* but the Bible; many of them can scarcely read: yea *Gastius* affirmeth that many of their Preachers never saw a Bible.

For their places of assembling, they doe not meet in Churches; their going thither (say they) is like the going of the Heathen to their Idoll Temples, but rather in woods and secret places, and this rather in the night then in the day, darknes being fittest for their devotions. In *Munster* they burnt the Church of St. *Maurice*, and made store-houses of others. Places of meeting.

For their manner of preaching, they please the common people well in preaching community of goods, every man to be alike, exemption from paying of rent, tribute, and tithes; putting downe of Magistrates; and commonly they rail as if they were mad against the Reformed Preachers that go about to detect their errors, and teach them obedience.

They affirme *Luiber* to be worse then the Pope, and hate the Protestant Preachers more then the Popish Priests.

For Miracles they can do none, except it be a miracle (saith *Gastius*) to make halfe-witted men starke mad, or to make full Amories soone empty. One of their Prophets pretended to do a great miracle, viz. in the night time he caused to put a great number of fishes into a foule puddle, where the people used to wash horses, and in the morning he called the people together, and prophesied: Thus saith the Lord, cast nets into this puddle, and you shall get good fish; (a thing incredible, for never fish was seen there;) but at his command, his Disciples cast a net & inclosed multitudes of fishes, so that the net brake. Thus the prophane Rascall (saith my Author) would immitate the miracle of Christ, and God in his anger gave efficacy of error to that false miracle, by which he deceived many.

7. How Christian Princes have suppressed these Sectaries,
and especially how they have been punished in England.

AS you have heard of their detestable and blasphemous Errors; so I purpose to speake a word or two of the severe punishments inflicted upon those wicked Sectaries.

Gast. 250.

Anabaptisme continued in Germany in its vigour not much above ten years, they were destroyed & suppressed by the Christian Princes and Magistrates; at *Frankbus* there were slain about 5000 of them, and 300 executed with *Muncer*; at *Norinberg* also a great number were slain; at *Zuricke* they drowned them that were re-baptized; at *Vienna* they did the like; at *Passaw* many were burnt and drowned; in the Low Countries at *Amstebdam*, *Leyden*, *Harlem*, and in all other places else, they were severely punished. *Pontanus* writeth of the destruction of 150000. persons.

Gastius de Anabapt. exord. lib. 1. Decrevit senatus Tigurinus mergere eum qui immerferit baptismo eum qui prius emerferat. Gast p. 178 lib. 1. Vno die multi ab Anabaptismo submersi sunt. Howes Chr. p. 576. Howes 579. Howes 679.

The Christian Princes and Magistrates never left burning, drowning, and destroying them, till their remainder was contemptible: a remnant of them came into England in two ships, where they have lyen lurking. They came hither about the year 1535. In the year 1538. we read of them in our Chronicles, viz. upon the 24. day of *Novem.* in the said year, four Dutch Anabaptists bare Faggots at *Pauls Crosse*; and again of the burning of two Dutch Anabaptists in *Smithfield* the 27. day of *November*.

Again, of two Dutch Anabaptists burnt in the high way beyond *Southwark*, leading to *Newington*, Anno 1539. Again, upon Easter day, 1575. of a Congregation of Dutch Anabaptists discovered in a house, without the Barres at *Algate*, of whom 27. were taken of them, four recanted at *Pauls Crosse*, the 25. day of *May*, in forme following.

Whereas *I. T. R. H.* being seduced by the devill, the spirit of Error, and by false Teachers have fallen into most damnable and detestable errors, namely.

1. That Christ took not flesh of the substance of the Virgin Mary.
2. That the Infants of the faithfull ought not to be Baptized.
3. That a Christian man may not be a Magistrate, or beare the sword or office of Authority.
4. That

4. That it is not lawfull for a Christian man to take an oath.

Now by the grace of God, and through conference with good and learned Ministers of Christs Church, I understand the same to be most damnable and detestable Heresies, and doe aske God before his Church mercy for my said former errors, and doe forsake, recant, and renounce them, and abjure them from the bottome of my heart, protesting that I certainly believe.

1. That Christ took flesh of the substance of the Virgin Mary.

2. That the Infants of the faithfull ought to be Baptized.

3. That a Christian man may be a Magistrate, bear the sword and office of Authority.

4. That it is lawfull for a Christian man to take an oath.

And further I confesse, that the whole Doctrine established and published in the Church of *England*, and also that is received in the *Dutch Church* in *London* is found true, and according to Gods Word, whereunto in all things I submit my self, and will be most gladly a member of the said *Dutch Church*, from hence forth utterly abandoning & forsaking all and every *Anabaptist* all errors, Anno 1575. in the 17. year of Queen Elizabeth of blessed memory, one man and ten women, *Dutch Anabaptists*, were in the Consistory of *Pauls* condemned to be burnt in *Smithfield*: but after great pains taken with them, onely one woman was converted, and the other were banished the Land.

The 22. of *July* in the same yeare, two *Dutch-men*, *Anabaptists*, were burnt in *Smithfield*, who dyed in great horror, crying and roaring: this was the entertainment that these Sectaries had in times past.

In the yeare 1561, a Proclamation was set forth by Queen Elizabeth, whereby she commanded the *Anabaptists*, and such like Hereticks which had flocked to the Coast-Towns of *England*, from the parts beyond the Seas, under colour of shunning of persecution, and had spread the poison of their Sects in *England*, to depart the Realme within 20 dayes, whether they were naturall borne people of the Land, or forraigners, upon paine of imprisonment and losse of goods.

Cambden in the
life of Queen
Eliz. p. 35.

8. Of the audacious boldnesse of these Sectaries
at this time.

BEfore you have heard of the condition of these Hereticks in times past: but with griefe of heart I speak it. Now they lift up their heads, they write books and publish them in defence of their detestable opinions, of which I have seen some: the one by one *Edward Barber*, and two other by *A. R.* Anno 1642. A fourth by one *Lamb*, with others, and this without any controule that I can heare of. Yea, they challenge our Divines openly to defend their Tenets by disputation, and to satisfie the people. Dr. Featly gave them a meeting in *Southwarke*, where foure of their Disputants appeared on their side, besides a great number of the vulgar: of which meeting the Doctor hath given the world an account. Would to God our religious Patriots assembled in Parliament would at length take care (as they have done of the Romish Emisseries) to suppress these, that the name of God be not blasphemed: that they may not infect the simple people with their abominable Errours. Was not all *Israel* plagued for the execrable things taken by *Achan*? who can tell whether the plagues of God that are upon us, are for not punishing these detestable Sectaries & others? Alas our poore Church is oppressed, and who layeth hand to help. The plague of Heresie is among us, and wee have no power to keep the sick from the whole.

The Wolves that were wont to lye in the woods, are come into our Sheep-fold, and roare in the holy Congregations. Ob thou Shepheard of *Israel*, why hast thou broken downe the hedge of this thy Vineyard which thy right hand hath planted? The Bore out of the Wood, and the wilde beast out of the Field doe devoure. Ob remember not against us our former iniquities, let thy tender mercies prevent us, for we are brought very low.

The Confession of Faith of those Churches
which are commonly called *Anabaptists*, Printed
at *London* in the yeare of our Lord
God, 1 6 4 4.

Subscribed in the Names of 7. Churches in *London*.

<i>William Kiffen.</i>	<i>Tho. Skippard.</i>	<i>Thomas Kilcop.</i>
<i>Thomas Patience.</i>	<i>Thomas Munday.</i>	<i>Paul Hobson.</i>
<i>John Spilsbery.</i>	<i>Thomas Gunne.</i>	<i>Thomas Gore.</i>
<i>George Tipping.</i>	<i>John Mabbat.</i>	<i>Joseph Phelps.</i>
<i>Sam. Richardfon.</i>	<i>John Webbe.</i>	<i>Edward Heath.</i>

Set downe in 52. Articles.

*In which Articles you shall finde some Rats-bane
covered with a great deale of Honey.*

1. **I**N the 38. Article, that the due maintenance of the Officers, (*viz.* the Ministers) should be free, &c. their meaning being, that their maintenance should depend upon the voluntary contribution of their people: this their opinion is most impious and sacrilegious, and directly repugnant to Gods Law.

2. In the 39. they affirme Baptisme to bee an Ordinance of the new Testament, given by Christ to be dispensed onely upon persons professing faith, or that are Disciples, or taught, who upon a profession of faith ought to be baptized.

By this Article most cruelly they exclude all Infants baptism from the Sacrament of entrance into the Church, being the onely outward meanes of their salvation.

3. In the 40. they making dipping necessary, which Christ never commanded.

4. In

4. In the 41. the persons designed by Christ, say they, to dispense this Ordinance : a preaching Disciple, it being tyed to no particular Church-officer, nor person.

5. In the 42. Article, that such to whom God hath given gifts may preach. When *Munier*, a seditious *Anabaptist*, began first to preach, *Luther* advised the Senate of *Mulbus*, to demand of him what calling hee had : and if hee should avouch God to be his Author, then they should require him to prove his extraordinary calling by some evident signe. For whensoever it pleaseth God to change the ordinary course, and to call any man to any Office extraordinarily, he declareth that his good will and pleasure by some evident signe : If the *Anabaptist* call be ordinary, let them prove it by Scripture ; if extraordinary, let them prove it by Miracles.

HERE I might adde the summe of a Treatise of Master *Johnstons*, (who stileth himselfe Pastour of the exiled English Church at *Amsterdam* :) written against two errors of the *Anabaptists*, maintained by them at this day. *Vid. his Epist.* The one concerning the Baptisme of Children, the other concerning the Anabaptisme of elder people, what specious shewes soever they make, saith hee, perverting the Scriptures, filling their mouthes with falsehood and blasphemy, abusing the people of God, reproching and challenging all such as stand against their Errors and Heresies, *Goliath* like defying *Israel* : yet (saith my Author) their opinions are such as pervert the Gospell of Jesus Christ, bereave the Church of the grace and favours of God, to yong and old, &c.

1.
Baptisme to be
administred to
the Infants of
the faithfull.

First, for his grounds and reasons for the Baptisme of children he alledgeth seven.

1. Because

1. Because it is the Commandement of God to give the
 signe and and seale of his Covenant of grace to his people and
 their seed, in their infancy, throughout their generations.
 Which Ordinance of the Lord hath never been repealed, but a-
 bideth stablished upon a certaine and perpetuall ground, which
 is, his Promise and Covenant of grace made with the faithfull
 and their seed for ever.

1. Reason.

Gods Com-
mand.

Gen. 17. 7, 12,

11, 14.

Exod. 12. 48,

49. Acts 2. 38,

39. & 3. 25. &

16. 31. 15. 8, 9,

Luke 1. 54, 55.

10. Gal. 3. 8, 29. Esa. 54. 10. Luke 20. 37, 38. Heb. 11. 13. — 16. & 13. Luke 1. 54, 55.
 72, &c. Rom. 4. 11. 16, 17. & 8. 20. Rev. 14. 6.

2. Because Christ hath confirmed the same, when he sent
 forth his Apostles, and appoynted them to make all the Nati-
 ons Disciples, & to baptize them into the Name of the Father,
 the Son, and the holy Ghost. For to make Gentiles Disciples, is
 by the Gospel to bring them unto the Covenant of God, made
 with Abraham the Father of many nations, for salvation,
 through the Name of our Lord Jesus Christ. Which being a
 Covenant everlasting, and including the faithfull and their
 seed, (Baptisme which did now succeed and seale it, in stead of
 Circumcision) was therefore by this appoyntment of Christ,
 to be administred unto all that should be brought and compre-
 hended under that Covenant of Grace: and consequently, both
 to such as were of years, comming to the faith of Christ, and
 to their children, being yet Infants. Otherwise the Gentiles
 should not with the Jewes be made co-heritors, and of the
 same body, and joynt-partakers of the Promise of God in
 Christ, as the Scripture teacheth.

2.

Confirmed by
Christ.

Mat. 28. 18, 19.

Mar. 16. 15, 16

Gal 3. 8 — 29.

Gen. 12. 3. &

17. 4. 5. 7.

Rom. 4. 9. — 17

& 11. 13. — 16.

& 15. 8. — 18.

2 Cor. 1. 20.

Esa. 42. 6, 7.

& 49. 6.

Acts 3. 46, 47.

John 10. 16.

1 Cor. 1. 9, 13.

& 12. 13.

Eph. 2. 11. — 22

& 3. 9.

3. Because it was the Apostles practice, at the publishing of
 the Gospel through the world, to baptize both the house-hol-
 ders themselves that believed, and their households also: Like as
 Abraham himselfe first believed, and then was circumcised; and
 all his family with him: and as the strangers of the Gentiles,
 which received the faith of the Jewes, was circumcised like-
 wise, with all the Males that were his.

3.

The Apostles
practises.

Acts 16. 15, 33

1 Cor. 1. 16.

Gen. 15. 6. & 7.

26, 27 & 21. 4.

Exo. 12. 48. 49.

Huss. in; heib

children there

115. 12, 13, 14.

in. Gen. 30. 30. & 45. 18, 19 — 45. 5, 6, 7. Numb. 3. 15. &c. Psalme
 115. 12, 13, 14.

1 Tim. 5. 8.

4.
*The Children
of Beleevers
are holy.*

1 Cor. 7. 14.

Rom. 11. 16.

Acts 3. 25.

Gal. 3. 29. Esa. 46. 3, 4. Psalme 22. 10. 30. & 71. 6. & 115. 12, 13, 41, 15. Luke

1. 41. 44. Acts 10. 47.

4. Because Children of beleevers are holy, and are *Abrahams* seed and heires by promise of the Kingdom of heaven. And who can then with-hold the Baptisme of water from them to whom God vouchsafeth the Baptisme of his Spirit, and the blessing of *Abraham* to an inheritance everlasting.

5.
*Signe of wa-
shing away of
sinne.*

Rom. 6. 3. & 5.

14, 15. Zac. 13.

1. 1 Cor. 1. 13.

15. & 2. 13. Acts

4. 12. 16. 30, 31,

32, 33, 34.

6.

One Baptisme.

Eph. 4. 5, 6.

1 Cor. 12. 13.

& 10. 1, 2.

Exod. 12. 37.

1 Pet. 3. 20, 21.

Gen. 7. 1. Gal. 1.

4. 27, 28, 29.

1 Tim. 2. 5. Joh.

16. 16. Acts 2.

38, 39.

Psal. 100. 3, 5.

7.

Gods grace not

lessened since

Christs com-

ming.

1 Cor. 1. 17. &

10. 1. — 4. Luke

19. 9. Esa. 49. 6.

Acts 15. 1. — 31

& 16. 15. 33.

& 26. 6, 7, 22,

23. Gal. 1. 6, 9.

5. Because Baptisme is the Lords signe of his washing away of our sins, receiving of us into the Church, and incorporating of us into Christ, for salvation by his death and resurrection. Whereof the children of Beleevers are partakers, as well as they which be of yeares; and therefore can no more be deprived of Baptisme, then of remission of sins, entrance into the Church, ingrafting into Christ, and salvation by his means.

6. Because there is one Baptisme, as there is one Body, and one Mediator, and confirmer of our Covenant of grace to the faithfull, and their seed in all ages, so as therefore one and the same Baptisme pertaineth to the children of the faithfull, to gethtr with the Parents themselves, as they are also one and the same body with them, having one and the same Mediator and ratifier of Gods Covenant of grace unto them, even Jesus Christ the head and Saviour of his Church, which is the body, the fulnesse of him that filleth all in all things.

7. Because else the grace of God to his people is now since Christs comming in the flesh lessened and straitned more then before: which to affirme, is highly to derogate from the grace of God, the fulnesse of Christ and his Gospell, the comfort of Christians, and contrary to that which is written, Col. 2.

8. — 12. Rom. 4. 11. 25. & 11. 11. — 36. & 15. 4. Gen. 7. 1. 1 Pet. 18. — 22.

2. That Baptisme received in the Apostaticall Churches of Christians, as in Rome, and the like, is not to be renounced, and a new to be repeated againe.

1. Because there is no precept nor example for, and therefore Mar. 21. 25. & 28, 18, 19, 20. not from heaven.

2. Because there is one Baptisme, as one Circumcision: as Eph. 4. 5. in the Apostasie of *Israel* Circumcision was not repeated againe, they returning. In like manner Baptisme being once received in the Apostolicall Churches of Christians is not to be repeated. Gen. 17. 10, 11, 12, 13.

3. Because the Covenant of Gods grace in Christ is an everlasting Covenant. Gen. 17. 7. Gal. 3. 8. 29.

4. Because Christ dyed for sin once; and being raised from the dead dyeth no more; and we are buried with him by Baptisme into his death, to be grafted with him in the similitude of his resurrection: wherefore all that are once Baptized into his name, ought still to retaine it, and not repeat it any more. Rom. 6. 8, 9. 10, 11. Acts 13. 34.

5. Because the Church of *Rome* was espoused to Christ in the Covenant of Grace by the Gospell of salvation, having Baptisme and the rest of Christs Ordinances in the Apostles dayes, and have ever since retained it, with other grounds of Christian Religion, notwithstanding all her adulteries and apostasies whereinto she is false. Rom. 1. 7. & 6. 3. 4. Rev. 17.

6. Because God hath his people in the *Romish Babylon*: and when he calleth them out from thence, doth not enioyn them to leave whatsoever is there had, but requireth of them to have no communion with their sins. Now Baptisme is not of her adulteries, but of Christs Ordinances. Rev. 18. 4. Hof. 2. 2. & 4. 15.

7. Because else men might by the same reason also not retain the Articles of faith: the learning of Scripture, or the translations thereof; and also be perswaded to dissolve such marriages which have been had by their Ministry, with others as strange consequences; which to admit were unlawfull. Deut. 5. 32. Luke 16. 29.

Now howsoever the *Brownists* comply with the *Anabaptists* in many things, as you shall see afterwards; yet in these points *Mr. Johnson*, and some other of them disagree from them, counting these their opinions abominable.

*A pious and
learned Letter
of Mr. Phil-
pots; in the book
of Martyrs,
Vol. 3. pa. 606.
Column. 2.*

*A Letter of Master Philpot to a friend of his,
Prisoner the same time in New-gate: Wherein is
debated and discussed the matter or question of Infants
to be Baptised.*

THE God of all light and understanding lighten your heart with all true knowledge of his Word, and make you perfect to the day of our Lord Jesus Christ, whereunto you are now called, through the mighty operation of his holy Spirit, Amen.

I received yesternight from you (deare brother Saint and fellow-prisoner for the truth of Christs Gospel) a Letter, wherein you gently require my judgment concerning the Baptisme of Infants, which is the effect thereof. And before I do shew you what I have learned out of Gods Word and of his true and infallible Church touching the same, I thinke it not out of the matter first to declare what vision I had the same night whiles musing on your Letter I fell asleep, knowing that God doth not without cause reveale to his people who have their mindes fixed on him, speciall and spirituall revelations to their comfort, as a taste of their joy and kingdome to come, which flesh and bloud cannot comprehend.

*A vision revea-
led to Mr. Phil-
pot upon a Letter
is here answered.*

Being in the midst of my sweet rest, it seemed me to see a great beautifull City all of the colour of azure, and white foure square in a marvellous beautifull composition in the midst of the skie, the sight whereof so inwardly comforted me, that I am not able to expresse the consolation I had thereof, yea the remembrance thereof causeth as yet my heart to leap for joy: and as charity is no churle, but would others to be partakers of his delight, so me thought I called to others (I cannot tell whom) and whiles they came and we together beheld the same, by and by to my great grieve it vaded away.

*The vision ex-
pounded.*

This dream I think not to have come of the illusion of the senses, because it brought with it so much spirituall joy, and I take

I take it to be of the working of Gods Spirit for the contentation of your request, as he wrought in *Peter* to satisfie *Cornelius*. Therefore I interpret this beautifull City to be the glorious Church of Christ; and the appearance of it in the skie, signifieth the heavenly state thereof, whose conversation is in heaven, & that according to the Primitive Church which is now in heaven, men ought to measure and judge the Church of Christ now in earth; for as the Prophet *David* saith; *The foundations thereof be in the holy hills, and glorious things be spoken of the City of God.* And the marvellous quadrature of the same, I take to signify the universall agreement in the same, and that all the Church here Militant ought to consent to the Primitive Church throughout the foure parts of the world, as the Prophet affirmeth, saying; *God maketh us to dwell after one manner in one house.* And that I conceived so wonderfull joy at the contemplation thereof, I understand the unspeakable joy which they have that bee at unity with Christs Primitive Church: For there is joy in the holy Ghost, and Peace, which passeth all understanding, as it is written in the Psalmes: *As of joyfull persons is the dwelling of all them that bee in thee.* And that I called others to the fruition of this vision, and to behold this wonderfull City, I construe it by the will of God this Vision to have come upon me nusing on your Letter, to the end, that under this figure I might have occasion to move you with many others, to behold the Primitive Church in all your opinions concerning faith, and to conforme your selfe in all points to the same, which is the pillar and stablishment of truth, and teacheth the true use of the Sacraments, and having with a greater fulnes then we have now, the first fruits of the holy Ghost, did declare the true interpretation of the Scriptures according to all verity, even as our Saviour promised to send them another Comforter, which should teach them all truth.

And since all truth was taught and revealed to the Primitive Church, which is our mother, let us all that be obedient children of God, submit our selves to the judgment of the Church for the better understanding of the Articles of our faith, and of the doubtfull sentences of the Scripture. Let us not go about

*The Primitive
example for us
to follow.*

Psal. 67.

to shew in us by following any private mans interpretation upon the Word, another spirit then they of the Primitive Church had, lest we deceive our selves. For there is but one faith and one spirit, which is not contrary to himselfe, neither otherwise now teacheth us then he did them. Therefore let us beleve, as they have taught us of the Scriptures, and be at peace with them, according as the true Catholike Church is at this day: and the God of peace assuredly will be with us, and deliver us out of all our worldly troubles and miseries, and make us partakers of their joy and blisse, through our obedience to faith with them.

Job 8.

Prov. 6.

1 Cor. 11.

Therefore God commandeth us in *Job*, to aske of the elder generation, and to search diligently the memory of the Fathers. For we are but yesterdaies children, and bee ignorant, and our dayes are like a shadow, and they shall teach thee, (faith the Lord) and speak to thee, and shall utter words from their hearts. And by *Solomon* we are commanded, not to reject the direction of our mother. The Lord grant you to direct your steps in all things after her, and to abhorre contention with her. For as *Saint Paul* writeth; *If any man bee contentious, neither wee, neither the Church of God hath any such custome.*

Prooffe by testimonies and Scriptures.

Hitherto I have shewed you (good brother S.) my judgement generall of that you stand in doubt and dissent from others, to the which I wish you as mine owne heart to be conformable, and then doubtlesse you cannot erre, but boldly may be glad in your troubles, and triumph at the houre of your death, that you shall dye in the Church of God a faithfull Martyr, and receive the Crowne of eternall glory. And thus much have I written upon the occasion of a Vision before God unfeigned. But that you may not thinke that I go about to satisfie you with uncertaine Visions onely, and not after Gods Word, I will take the ground of your Letter, and spacially answer to the same by the Scriptures, & by infallible reasons deduced out of the same, and prove the Bapcisme of Infants to be lawfull, commendable, and necessary, whereof you seem to stand in doubt.

Indeed if you look upon the Papisticall Synagogue onely, which

which hath corrupted Gods Word by false Interpretations, and hath perverted the true use of Christs Sacraments, you might seeme to have good handfast of your opinion against the Baptisme of Infants. But for as much as it is of more Antiquity, and hath his beginning from Gods Word, and from the use of the Primitive Church, it must not in respect of the abuse in the Popish Church be neglected, or thought not expedient to be used in Christs Church. *Auxentius*, one of the *Arrians* Sect, with his adherents, was one of the first that denyed the Baptisme of children, and next after him *Pelagius* the Heretick, and some other there were in Saint Bernards time, as it doth appeare by his writings, and in our dayes the Anabaptists, an inordinate kinde of men stirred up by the Devill, to the destruction of the Gospel. But the Catholike truth delivered unto us by the Scriptures, plainly determineth, that all such are to be baptized, as whom God acknowledgeth for his people, and voucheth them worthy of sanctification or remission of their sinnes. Therefore since that Infants be in the number or scroll of Gods people, and be partakers of the promise by their purification in Christ, it must needs follow thereby that they ought to be baptized as well as those that can professe their faith. For we judge the people of God as well by the free and liberall promise of God, as by the confession of faith. For to whomsoever God promiseth himself to be their God, and whom he acknowledgeth for his, those no man without great impiety may exclude from the number of the faithfull. But God promiseth, that he will not onely bee the God of such as doe professe him, but also of Infants, promising them his grace and remission of sins, as it appeareth by the words of the Covenant made unto *Abraham*. *I will set my Covenant between thee and me (saith the Lord) and between thy seed after thee in their generations, with an everlasting Covenant, to be thy God, and the God of thy seed after thee.* To the which Covenant Circumcision was added to be a signe of sanctification as well in children as in men; and no man may thinke that this promise is abrogated with Circumcision and other ceremoniall lawes. For Christ came to fulfill the promises, and not to dissolve them. Therefore in the Gospel hee saith of infants

Baptisme of infants of old antiquity in the Church.

Every thing abused in the Popes Church is not to be rejected, but the antiquity thereof to be searched, and to be reduced again to the same.

The people of God is to be judged by his free promises & not by their confession.

Gen. 17.

Math. 5.

Math. 10. Infants, that is, of such as yet beleevd not ; *Let the little ones come unto me, and forbid them not, for of such is the Kingdom of Heaven.* Again, it is not the will of your Father which is in Heaven, that any of these little ones doe perish. Also, *Hee that receiveth one such little Childe in my Name, receiveth me. Take heed therefore that yee despise not one of these Babes ; for I tell you, their Angels doe continually see in heaven my Fathers face.* And what may be said more plainer then this ? It is not the will of the heavenly Father, that the Infants should perish ? whereby we may gather that he receiveth them freely unto his grace, although as yet they confesse not their faith. Since then that the word of the Promise, which is contained in Baptisme, pertaineth as well to children as to men, why should the signe of the promise, which is baptisme in water, be withdrawn from children, when Christ himselfe commandeth them to be received of us, and promiseth the reward of a Prophet to those that receive such a little Infant, as hee for an example did put before his Disciples.

Math. 28. *Arguments proving the baptisme of Children to bee of God, and that the Apostles baptized children.*

Acts 12.

Now will I prove with manifest Arguments that Children ought to be Baptized, and that the Apostles of Christ did baptize Children. The Lord commanded his Apostles to baptize all Nations ; therefore also Children ought to be baptized, for they are comprehended under this word, *All Nations.*

Further, whom God doth account among the faithfull, they are faithfull, for it was said to Peter, *That thing which God hath purified, thou shalt not say to be common or uncleane :* But God doth repute Children among the faithfull : Ergo, they be faithfull, except we had rather to resist God, and seem stronger and wiser then he.

Another argument.

1 Cor. 1.

And without all doubt the Apostles baptized those which Christ commanded : but hee commanded the faithfull to be baptized, among the which Infants be reckoned : The Apostles then baptized Infants.

1 Cor. 1. Another argument.

The Gospel is more then Baptisme, for Paul said ; *The Lord sent me to preach the Gospel, and not to baptize :* not that he denyed absolutely that he was sent to baptize, but that he preferred Doctrine before Baptisme, for the Lord commanded both

to the Apostles: but children be received by the doctrine of the Gospel of God, and not refused: therefore what person being of reason may deny them baptism, which is a thing lesser then the Gospel? for in the Sacraments be two things to be considered; the thing signified, and the signe, and the thing signified is greater then the signe, and from the thing signified in Baptisme, children are not excluded; who therefore may deny them the signe, which is Baptisme in water?

*In Sacraments
two things to
be considered.*

Saint Peter could not deny them to be baptized in water, to whom he saw the holy Ghost given, which is the certaine signe of Gods people: For he saith in the Acts, May any body forbid them to be baptized in water, who have received the holy Ghost as well as wee? Therefore S. Peter denyed not baptism to Infants, for he knew certainly both by the doctrine of Christ, and by the Covenant which is everlasting, that the Kingdome of Heaven pertained to Infants.

Another reason.

None be received into the Kingdome of Heaven, but such as God loveth, and which are endued with the Spirit: for who so hath not the Spirit of God, he is none of his. But Infants be beloved of God, and therefore want not the Spirit of God: wherefore if they have the Spirit of God as well as men, if they be numbred among the people of God as well as wee that be of age, who (I pray you) may well withstand Children to be baptized with water, in the Name of the Lord?

*Another reason.
Rom. 8.*

The Apostles in times past being yet not sufficiently instructed, did murmur against those who brought their children unto the Lord, but the Lord rebuked them, and said; Let the Babes come unto me. Why doe not these rebellious Anabaptists obey the commandment of the Lord? For what doe they now adays else than bring their children to Baptisme, then that they did in times past, which brought their Children to the Lord, and our Lord received them, and putting his hands on them, blessed them, and both by words and by gentle behaviour towards them, declared manifestly that children be the people of God, and entirely beloved of God. But some will say, Why then did not Christ Baptize them? Because it is written, Jesus himselfe baptized not, but his Disciples.

Another reason.

Math. 10.

Objection.

More

Moreover, Circumcision in the old Law was ministred to Infants; therefore Baptisme ought to be ministred in the new Law unto Children. For Baptisme is come in the stead of Circumcision, as Saint Paul witnesseth; saying to the *Colossians*; By Christ yee are Circumcised with a Circumcision which is without hands, when ye put off the body of sinne of the flesh, by the Circumcision of Christ, being buried with him through Baptisme. Behold, Paul calleth Baptisme the Circumcision of a Christian man, which is done without hands, not that water may be ministred without hands, but that with hands no man any longer ought to be Circumcised, albeit the mystery of Circumcision do still remaine in faithfull people.

Another reason.
Colof. 2.

Another reason.

Iosh. 5.

To this I may adde, that the servants of God were alwayes ready to minister the Sacraments to them, for whom they were instituted. As for an example, we may behold *Ioshua*, who most diligently procured the people of *Israel* to be Circumcised before they entred into the Land of Promise; but since the Apostles were the Preachers of the Word, and the very faithfull servants of Jesus Christ, who may hereafter doubt that they baptized Infants, since Baptisme is in the place of Circumcision?

Another reason.

Item, the Apostles did attemperate all their doings to the shadowes and figures of the old Testament: therefore it is certaine that they did attemperate Baptisme accordingly to Circumcision, and baptized children because they were under the figure of Baptisme; for the people of *Israel* passed through the red sea, and the bottome of the water of *Jordan*, with their Children. And although the children be not alwayes expressed, neither the women in the holy Scriptures, yet they are comprehended and understood in the same.

Another reason.

Also the Scripture evidently telleth us; that the Apostles baptized whole families or households: But the children bee comprehended in a Family or Household, as the chiefest and dearest part thereof: Therefore wee may conclude, that the Apostles did baptize Infants or Children, and not onely men of lawfull age. And that the house or household is taken for man, woman, and child, it is manifest in the 17. of *Gen.* & also in that *Ioseph* doth call *Jacob* with all his house, to come out of the land of *Canaan* into *Egypt*.

Finally,

*Arguments of
example and of
antiquity.*

*Origen who
was 200. years
after Christ.
St. Austin and
St. Hierome
4000. years
after Christ.
Verba Johan-
nis Constant.
Heb. 11.*

*Sic totū x. tū
audia Cassi-
Cyprian. 250.
after Christ.
* Ang. contra
Donatist. Cyril.*

Finally, I can declare out of ancient Writers, that the baptisme of Infants hath continued from the Apostles time unto ours, neither that it was instituted by any Councils, neither of the Pope, nor of other men, but commended from the Scripture by the Apostles themselves. *Origen* upon the Declaration of *Saint Pauls* Epistle to the *Romans*; expounding the sixth Chapter, saith, That the Church of Christ received the Baptisme of Infants from the very Apostles. *Saint Hierome* maketh mention of the baptisme of Infants, in the third Book against the *Pelagians*, and in his Epistle to *Leta*. *St. Augustine* reciteth for this purpose a place out of *John Bishop* of *Constantinople*, in his first Book against *Julian*, chap. 2. and he againe writing to *Saint Hierome*, Epist. 2. 8. saith, That *Saint Cyprian* not making any new decree, but firmly observing the faith of the Church, judged with his fellow Bishops, that as soone as one was borne, he might be lawfully Baptized. The place of *Cyprian* is to be seene in his Epistle to *Fidus*.

Also *St. August** in writing against the *Donatists* in the 4th. Book chap. 23; and 24. saith, That the baptisme of Infants was not derived from the authority of man, neither of Councils, but from the Tradition or Doctrine of the Apostles.

Cyrill upon *Leviticus* chapter 8. approveth the Baptisme of Children, and condemneth the iteration of Baptisme. These authorities of men I doe alledge, not to tye the baptisme of children unto the testimonies of men, but to shew how mens testimonies doe agree with Gods Word, and that the verity of antiquity is on our side, and that the Anabaptists have nothing but lyes for them, and new imaginations, which feigne the baptisme of children to be the Popes commandement.

After this will I answer to the summe of your Arguments for the contrary. The first which includeth all the rest, is, It is written, *Goe yee into all the world; and preach the glad tidings to all creatures. He that beleeveb and is baptized, shall be saved: but he that beleeveb not, shall be damned, &c.*

To this I answer, that nothing is added to Gods Word by baptisme of Children, as you pretend, but that is done which the same word doth require, for that Children are accounted of Christ in the Gospel among the number of such as beleeve,

Math. 18.

Righteousnesse
and acceptation
is only by im-
putation and
meere grace.

1 Cor. 7.

Mark 1.

Math. 28.

as it appeareth by these words; *He that offendeth one of these little babes which believe in me, it were better for him to have a millstone tyed about his neck, and to be cast into the bottom of the Sea.* Where plainly Christ calleth such as bee not able to confesse their faith, beleivers; because of his meere grace he reputeth them for beleivers. And this is no wonder so to bee taken, since God imputeth faith for righteousness unto men that bee of riper age: for both in men and children, righteousness, acceptation, or sanctification, is of meere grace and by imputation, that the glory of Gods grace might be prayed.

And that the children of faithfull Parents are sanctified, & among such as doe beleve, is apparent in the 1 Cor. 7. And whereas you do gather by the order of the words in the said commandment of Christ, that children ought to bee taught before they bee baptized, and to this end you alledge many places out of the *Acts*, proving that such as confessed their faith first, were Baptized after: I answer, that if the order of words might weigh any thing in this cause, we have the Scripture that maketh as well for us. For in "Saint Marke wee read that *John* did baptize in the Desert, preaching the baptism of Repentance. In the which place we see baptizing goe before, and preaching to follow after.

And also I will declare this place of *Matthew* exactly considered, to make for the use of baptism in children, for St. *Matthew* hath it written in this wise; *All power is given mee (saith the Lord) in heaven and in earth; therefore going forth unto you, that is, Disciple ye, (as I may expresse the signification of the word; that is, make or gather to me Disciples of all Nations. And following, he declareth the way how they should gather to him Disciples out of all nations, baptizing them and teaching; by baptizing and teaching yee shall procure a Church to me. And both these aptly and briefly severally he setteth forth, saying, Baptizing them in the Name of the Father, and of the Son, and the holy Ghost, teaching them to observe*

* The place of
Mathew 28.
(He that belee-
veth & is bap-
tized) opened.

all things whatsoever, I have commanded you. Now then baptism
goeth before Doctrine.
* But hereby I doe not gather, that the Gentiles which never
heard any thing before of God, and of the Son of God, and
of

of the holy Ghost, ought to be baptized, neither they would permit themselves to be baptized before they knew to what end. But this I have declared to shew you upon how feeble foundation the Anabaptists be grounded. And plainly it is not true which they imagine of this Text, that the Lord did onely command such to be baptized whom the Apostles had first of all taught. Neither here verily is signified who onely bee to be baptized, but he speaketh of such as be of perfect age, and of the first foundations of faith, and of the Church to be planted among the Gentiles, which were as yet rude and ignorant of Religion.

Such as be of age may heare, beleeve, and confesse that which is preached and taught, but so cannot Infants; therefore wee may justly collect, that hee speaketh here nothing of Infants or children. But for all this they be not to bee excluded from Baptisme.

It is a generall rule; *He that doth not labour, must not eate.* But who is so barbarous that might thinke hereby, that children should be famished?

The Lord sent his Apostles at the beginning of the setting up his true Religion unto all Nations, unto such as were both ignorant of God, and were out of the Covenant of God; and truly such persons it behooved not first to be baptiz'd, and afterwards taught; but first to be taught, and after baptized. If at this day we should goe to the Turks to convert them to the faith of Christ, verily first we ought to teach them, and afterward baptize such as would yeeld to bee the servants of Christ. Likewise the Lord himselve in times past did, when first he renued the Covenant with *Abraham*, and ordained Circumcision to bee a Seale of the Covenant after that *Abraham* was Circumcised. But he, when he perceived the Infants also to pertaine to the Covenant, and that Circumcision was the sealing up of the Covenant, did not onely Circumcise *Ismael* his sonne that was thirteen yeares of age, but all other Infants that were borne in his house, among whom wee reckon *Isaac*.

Even so faithfull people which were converted from heathen Idolatry by the preaching of the Gospell, and confessing the

In the first converting of Infidels, beleeving ought to goe before baptizing: but where faith is received, Gods grace and Sacraments goe not by age, but as well be children of the faithfull received as the fathers.

*Why Children
of Christian
parents be re-
ceived to bap-
tisme.*

*Catechumeni,
is as much to
say, as young
Novices and
beginners in
Christs faith.*

the faith, were baptized; when they understood their children to be counted among the people of God, and that baptism was the token of the people of God, they procured also their children to be baptized. Therefore as it is written; *Abraham circumcised all the male children of his house.* Semblably we read in the acts and writings of the Apostles, that after the Master of the House was turned to the faith, all the whole house was baptized. And as concerning those which of old time were compelled to confesse their faith before they received Baptisme, which were called *Catechumeni*, they were such as with our fore-fathers came from the Gentiles in the Church, who being yet rude of of faith, they did instruct in the Principles of their believe, and afterwards they did baptize them; but the same Ancient Fathers notwithstanding did baptize the children of faithfull men, as I have already partly declared.

And because you doe require a hasty answer of your Letter of one that is but a dul writer, I am here enforced to cease particularly to go through your Letter in answering thereto, knowing that I have fully answered every part thereof, in that I have already written, although not in such order as it had beene meet, and as I purposed. But forasmuch as I understand that you will be no contentious man, neither in this matter, neither in any other, contrary to the judgement of Christs Primitive Church, which is the body and fulnesse of Christ, I desire you in the intire love of him, or rather Christ desireth you by me (that your joy may be perfect, whereto you are now called) to submit your judgement to that Church, and to be at peace and unity with the same; that the Coat of Christ which ought to be without seame, but now alas most miserably is torne in peeces by many dangerous Sects and damnable opinions, may appeare by you in no part to have been rent, neither that any giddy head in these Dog-dayes, might take an ensample by you to dissent from Christs true Church: I beseech thee deare brother in the Gospel; follow the steps of the faith of the glorious Martyrs in the Primitive Church, and of such as at this day follow the same; decline from them neither to the right hand nor to the left.

Then

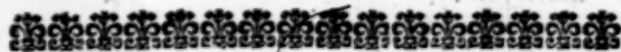
Then shall death, be it never so bitter, be more sweeter then this life; then shall Christ with all the Heavenly Hierusalem triumphantly embrace your spirit with unspeakable gladnesse and exaltation, who in this earth was content to joyne your spirit with their spirits, according as it is commanded by the Word, that the Spirit of the Prophets should be subject to the Prophets. One thing ask with David ere you depart, and require the same, that you may dwell with a full accord in his house, for there is glory and worship: and so with Simeon in the Temple embracing Christ, depart in peace: to the which peace Christ bring both you and me, and all our loving brethren that love God in the unity of faith, by such wayes as shall please him, to his glory. Let the bitter passion of Christ which he suffered for your sake, and the horrible torments which the godly Martyrs of Christ have endured before us, and also the inestimable reward of your life to come, which is hidden yet a little while from you with Christ, strengthen, comfort, and encourage you to the end of that glorious race which you are in. Amen.

1 Cor. 14.

Concerning the party to whom this letter was written, note that hee was converted, and afterward dyed in the same faith as this letter did perswade him.

Your Yoke-fellow in Captivity for the verity of Christs Gospel, to live and dye with you in the unity of faith,

JOHN PHILPOT.



In describing of the *Brownists* I purpose to set downe:

1. *Their Originall, and why called Brownists.*
2. *Called also Seperatists, and why.*
3. *Their agreement with the Donatists.*
4. *Their agreement with the Anabaptists.*

5. *Great*

5. *Great Innovators.*
6. *Some of their Errors set downe by Mr. White.*
7. *They are bitter Railers.*
8. *Magnifie their owne Sect.*
9. *Criminate the Dutch and French Churches.*
10. *They pretend Scripture.*
11. *Blame our Congregation for prophanenesse.*
12. *The prophanenesse, impiety, dissention, and lewdnesse of their owne Sect.*
13. *Their equivocating and palliating their owne wickednesse.*
14. *Blame the Conversation of our Ministers.*
15. *Except against our Ministers Ordinations.*
16. *Novelty of their Ordinations.*
17. *Their singing of Psalmes.*
18. *Their Prophefying.*
19. *Their blaming set Prayers.*
20. *Their blaspheming the Lords Prayer.*
21. *The Tyranny of the Separation.*
22. *Divers sorts of Brownists.*
23. *How great a sinne Schisme is.*
24. *How they have been suppressed and punished in times past.*
25. *Mr. Scots description of a Brownist.*

1. *Their Originall.*

THese Sectaries are called *Brownists* from one Master Robert Brown, a Northampton-shire man, who was Schoole-master of the Free-Schoole of St. Olaves in Southwark. This Browne seducing certaine people, preached to them in a Gravel-pit neare *Istington*; (and by their Tenets was not the holy Catholike Church of God included at that time in the foresaid gravell-

gravell-pit?) Also when the *Whimsies* came first into his head, hee was advised by some of his friends to conferre with Master Fox; and having been with him, hee reported that hee had been with a mad-man, who thrust him out of his doores, telling him that he would prove a fire-brand, in Gods Church.

Before his departure out of the Kingdome, hee acquainted also one Mr. *Greenham*, a pious Divine with his intentions, who dissuaded him from his Separation, using many reasons to stay him; among others, that what grace hee had received, he had it from the Church of *England*; but finding him obstinate, he told him that for himself he doubted not (although he went away in his hot zeale) but that being better informed, he might returne againe to his Mother Church; but bad him bethinke himselfe what should become of those poore souls whom he had seduced, and was carrying away. Master *Greenham's* words proved true: for Master *Browne* returned, God giving him grace to renounce his errors) and dyed lately a Member of the Church of *England*, being Parson of *Aychurch* in *Northampton-shire*; But his Sect remaineth to the great disturbance of our Church: for those errors that *Browne* recanted and vomited up, many male-contented simple men supped up and swallowed downe, poysoning themselves and others.

2. Called Separatists.

THESE Sectaries are also called *Separatists*, and this name they arrogate to themselves, like the Pharisees of old; and well they may be called *Separatists*, because they separate themselves, not onely from their Mother-Church in which they were baptized; and brought up, and fed with the pure milke of Gods Word; but also from all the Reformed Churches beyond the Seas, for they carry these simple seduced people not to any of those holy Churches to be Members of their Congregations; but to Conventicles, for which they are termed by a learned man *separata sectio defectuorum*.

2. They may also be called *Separatists*; not onely by reason of the separation they make from the Church of England, and all other thereformed Churches; but also by reason of the grievous separations & divisions they make among themselves: for example sake; what an evill spirit of hatefull and fiery contention was raised between the brothers, the *Johnsons*, which burnt up both spirituall and naturall love; as the one of them, being the younger, forgetting his profession and brotherly love, became a Libeller, loading his brother & others with reproaches, shame and Infamy; and that in Print to as bide for ever; as *Master Thomas White* in his discovery of *Brownisme* doth relate? The other separated himselfe, and broke fellowship with his brother and father, and cursed them with all the curses in Gods Booke: This separation was confirmed by the heavy sentence of Excommunication, by which he did give his father and brother to the devill. The *Dutch* and *French* Ministers in *Amsterdam* went about to reconcile *Francis Johnson* and his Father, as appeareth by their Letter: *Narravit nobis Joannes Jonsonius Anglicus se bonitatem septuagennarium ex Anglia in hanc urbem difficili itinere venisse, urachus filios suos, Franciscum, & Georgium dissidentes in gratiam reducere, &c.* But their labour was in vaine; His sonne *Francis* persisting obstinately untill the death of his Father, sending him downe to the grave with a curse, as if it were engraving the sentence of Excommunication upon his Fathers Tombe, &c.

Propb. schism.
p. 60.

3. Agree with the Donatists.

3.
Their agreement with the Donatists.

THE *Separatists* or *Brownists* agree in many things with the *Donatists*, who confined the holy Catholike Church to a corner of *Africa*, as the *Brownists* doe confine the Church of God to their Conventicles, excluding all other Christians out of the pale of the Church that are not of their Sect.

May not I say to these *Brownists*, as *Constantine* the Emperorto *Acefus*: *Cape scalas & ascende caelum solas*; take Ladders and mount heaven alone; who dreame that they have

Ladders

Ladders or something else to enter heaven alone? They believe not (with the *Donatists*) the Article of faith, viz. That the Church of God is Catholike, but uncharitably put all the Christians of the world into the estate of damnation that are not of their Sect. Of their agreement with the *Donatists*, Master *Gifford* late Minister of the Word of God at *Malden* hath set forth a Treatise at large, which you may peruse if you please.

4. They comply with the Anabaptists.

THE Separatists doe comply in many things with the Anabaptists, and these Maxims following they have from them.

4.
Their agreement with the Anabaptists.

As they separate themselves from the Papists; so also from all Protestant Churches.

They affirme, that theirs is the true Church onely, and the Gospel to be no where truly preached but by them.

To receive the Communion with prophane persons is to partake of their prophaniensse.

That all may preach having gifts.

That in the Church there should be a parity.

They dislike marriages in Churches, and to serve God in Churches that have been polluted by the Papists.

Whereas the Anabaptists forbear one Petition of the Lords Prayer, viz. *Forgive us our trespasses*, the Brownists refuse the whole Lords Prayer.

Although they beare with temporall Magistrates; yet they abhor spirituall government.

Lastly, they like not payment of Tythes, reserved by God himselfe for the maintainance of his Ministers, paid before the Law, commanded in the Law, and allowed by Christ himself, *Matth. 23.* But disallowed by the Anabaptists.*

* The Brownists are refined Anabaptists.

5. They

5. They are Innovators.

5.
Great Innovators.

May not these Separatists be also called *Novators*, by reason of the great Innovations made by them? they cannot abide no old things heretofore used in Gods Church. They cannot abide our Fonts, nor our Churches, (steeple-houses some call them) nor our Bels (I heare of a Sect that are called together by a Sow-gelders horne) nor our marriage, nor our administration of the Sacraments in our Churches, nor our burialls, nor our Prayers taken out of holy Scriptures, and commanded by Christ himsele, as the Lords prayer.

6. Some of their Errors set downe by Mr. White.

6.
Some of their Errors.

1. **T**hey hold it lawfull for a man to live with her that is not his wife, rather then to reveale himselfe.
2. That there are qualities in God not essentiall, and that love in God is not of his being, but that the self same love that is in God is also in us.
3. That it is not lawfull for the innocent parties to retaine the offender as the wife the husband, or the husband the wife of either party that hath committed adultery; though the innocent party upon the others repentance forgiving the other sin, be desirous still to live with the other party in marriage covenant, as before, but have excommunicated the parties innocent for so doing.

7. Bitter Railers.

7.
Bitter Railers.
Prophane
Schisme. c. 12.

These new Sectaries are bitter Railers, and especially upon their Mother the Church of England, calling her Apostate Israel, Sodom, Babylon, murdering Step-mothers, Idolatrous, Antichristian, &c. They judge and condemne them that are better then themselves, far excelleng in the gifts and graces of God;

God; yea they condemne and slander our whole nation, as a false Church, false Christians, a Synagogue of Satan, a people in a damnable estate; exempting none: neither the learnedst, nor the holiest, but condemne all.

They boast much of the Spirit but by their virulent and venomous tongues, you may see what spirit is in them, viz. *That Spirit that ruleth in the children of disobedience.*

Michael the Arch-Angel durst not give the devill such cursed languages as the Brownists give their mother, *The poyson of Aspes are under their lips.*

Barrow and Greenwood were possessed with a spirit of railing and scoffing, turning set Prayers the smoak of the bottomlesse pit; preaching preachment, and sermocination; the Preachers delivery of the Word, the distilling and dropping down of old Parables from his mouth; the time of preaching, disputing with the houre-glasse, the Pulpit a prescript place like a Tub, solemn Fastes hypocriticall Fastes, and a stage-play wherein one playeth sinne, another judgment, another the Gospel, the singing of Psalmes harmonizing of pleasant ballads; our Churches styes, and our Baptisme adulterate baptisme; the receiving the holy Sacrament of the Lords Supper a twopenny Feast; the worship of God Idolatry, and us Idolaters, yea Sodomites, Canaanites, Balamites, Cbamites, Cainites.

Mr. Barn.
Separ. Schism.

8. Magnifie their Sect.

AS these Sectaries vilifie others, so they magnifie themselves, like those men of whom the Prophet speaketh, *Isa 65. Stand further off, I am holier then thou.* And with the Pharisee, *they thanke God that they are not like other men.* Or with Simon Magus gave out that they are the great power of God. These cry up their owne Sect to the skies. Ob Master Bernard: (saith Master Robinson) if ever you saw the beauty of Sion, and the glory of God filling his Tabernacle, it hath been in the manifestation of divers graces of God in our Church; in that heavenly harmony and comely order, wherein by the grace of God wee are set and walke. Likewise heare Mr. Smith, Ob Mr. Bernard, if you knew but the power.

8.

Magnifie their
owne Sect.

John Robinsons
answer to R.B.
page 213.

John Smiths
parallel. p. 17.

Prophane
Schisme. p. 47.

Ibid. p. 76.

power and comfort of Gods Ordinance at wedding, &c. Touching both these boasters of their popular Government, heare the censure of Master Johnson, who sheweth them to be Korites, a rebellious rout, pleaders for confusion, &c. Also Mr. Daniel Studley, Mr. Johnsons second, describeth Mr. Samuel Fuller, a Deacon of Mr. Robinsons company, with his friends, to be ignorant Idiots, noddy Nabalites, dogged Doege, faire-faced Pharisees, shamelesse Shimeites, malicious Machiavilians.

9. Criminate the Dutch and French Church.

9.
They criminate
the Dutch and
French Churches.

Francis Johnsons
Articles
against the
Dutch and
French Churches.

Vid. Dr. Hals
Apology a-
gainst the
Brownists.
page 697.

IN their separations they carrie not their seduced people from us to the Dutch or French, nor to any Reformed Churches to have communion with them. They are as malevolent to Dutch and French Churches as to us: many crimes they do lay upon them: as for example.

1. That their Assemblies are so contrived, that the whole Church continueth not together, so that the Ministers cannot together with their flock sanctifie the Lords day. The presence of the Members cannot be known, and finally no publick action, whether excommunication or any other cannot bee rightly done: can they say worse of us? the Lords day cannot be rightly observed, nor presence nor absence knowne, nor any holy action rightly performed: what can there be in their Churches but meere confusion? See what dirt these Separatists cast upon the Church that harboureth them.

2. They baptize the seed of them that are no members of the visible Church, of whom they have no care as of members, neither admit their parents to the Lords Supper. Is not this meere Babylonisme? how is the Church of Amsterdam separated from the world?

3. That rule and commandment of Christ, Matth. 18. 15. If thy brother offend thee, goe and tell his fault, &c. They neither observe, nor suffer to be observed: behold, what they complain of us, they finde the same in the Church of Amsterdam.

4. They worship God in the Idoll Temples of Antichrist, so that the wine is marred with the vessels, is not this an abomination?

mination? yea, the *Antichristian* stones have some of them the ornaments of the *Roman* Harlot upon them remaining.

5. Their Ministers have set maintenance.

6. Tythes, or a maintenance as ill: Tythes were commanded by God, and never repealed; but this they have learnt of their Tutors the *Anabaptists*.

7. Their Elders change yearly, which is not according to the doctrine of the Apostles; what? can our Church have worse then false GOVERNORS?

8. They celebrate marriage in the Church, is not this a foule fault? Is it not better to be married in the Congregation with prayers and Gods blessing pronounced upon them by the Minister, then to be contracted privately, and entred into a Booke, as men doe Horses in *Smithfield*?

9. They use a new censure of suspension which Christ hath not appointed: a great presumption, say they.

10. They receive unrepentant Excommunicants to be members of their Church, by which meanes they become the body with them that are delivered over to Satan.

Thus these *Separatists* besiege the Church at *Amsterdam*; yea, they count it a great Apostasie for one of them so much as once to heare a Sermon in any of the *Dutch* or *French* Churches.

10. Pretend Scripture.

AND whereas they doe pretend Scripture for their novelties while the world standeth (saith a learned man) it cannot be shewed out of Gods sacred booke, that hee hath commanded any of these following:

1. Let all decisions, excommunications, yea, and ordinations be performed by the multitude.

2. Let every Assembly have a Doctor and a Pastor distinct in charge and office.

3. Let private Christians agree among themselves to set over themselves a Pastor chosen by themselves.

4. To this I may adde; where or when did our Lord take the

10.
Pretend Scrip-
ture.

the keyes from the Church and give them to the multitude? how dare any Lay-man presume to ordaine Ministers to binde and loose? &c.

II. They avoyd our Congregations as prophane.

11.
Blame our con-
gregations for
prophanesſe.

ONE ſpeciall cauſe of their Separation they pretend to be the mixt Congregations of men, holy and prophane, with whom they will not Communicate, leſt they ſhould bee defiled. You have heard of the reſemblances that have bene made of Gods Church : as namely, it is compared to a field, in which are ſome Tares as wel as wheat: to a net, wherein are contained bad fiſh as well as good ; to a fold, having in it Goats as well as ſheep : yet is not the field to bee ſpoyled be- cauſe of Tares ; nor the net to bee broken, becauſe of the bad fiſh ; nor the fold to bee broken becauſe of the Goats : no, we are not to depart from any Church of Chriſt for any ſcandall given to us by the Members and profeſſors therein, except for extreme errors of doctrine, or ungodly practiſes profeſſed in it.

12. The prophanesſe of their Self.

12.
The prophan-
neſſe of their
Self.

THIS fault they finde with the Proteſtants of our Congregations ; but how they have avoyded this in their owne Conventicles, Mr. White, Mr. Johnson, Mr. Smith, and many others will tell you, whoſe plentifull reports of their knowne uncleannes, ſmothered miſchiefs, malicious proceedings, corrupt preachings, communicating with knowne offenders, bolſtering of ſins, and willing connivences, as they are ſhamefull to relate ; ſo they might well have ſtopt their mouthes from excepting againſt our Communion with the prophane.

Mr. White.

To uſe ſome of Mr. Whites words, Theſe that pretend ſuch ſincerity of Religion, doe abound above others with all kinde of debates, malice, adulteries, cozenage, uncleannesſe, ſo that (ſaith he) that W. C. complained that hee had thought that they had been all Saints

Saints; but I see they are all Devils. These are the assemblies to which they carry the poore soules whom they doe seduce.

Extraxted out of a Letter of Master Whites the twentieth of July. *Vid. Prophanee Schisme of the Brownists. p. 29*

I desire God to keep all people from such a Congregation, where Adulteries, Cousenages, and Thefts are in such abundance as in the English Congregation of Amsterdam: that I speake not of Brokerage of whores, and other filthinesse, too too bad.

This is true, there is no Sect in Amsterdam (though many) in such contempt for filthie life as the English are, viz. the Brownists, &c. *Ibid. page 27.*

The Author of this Letter, Master White, was sued for slander by Francis Jobnson, Henrie Ainsworth, Francis Blakewell, Daniel Studley, Christopbet Bowman, Jane Nicolas, Judith Holder, William Barbones, and Thomas Bishop. But after Master White had brought in witnesses before the Burgomasters, who did testifie and upon their oathes and depositions confirm, what Mr. White had written, he was discharged, and had charges given him by the Magistrates.*

Assum. 25. Feb. 1605.

* This Master White was my next neighbour Minister: Mr. Josiah Shute succeeded him in his Parsonage.

A brief discovery under the hand of the Secretary and seale of the City of Amsterdam.

1. Of some of the abominations daily practised and increased amongst the English company of the separation, remaining for the present at Amsterdam in Holland.

2. That they abound above all others, with all kinde of debate, malice, adulteries, couzenages, and such other like enormities, &c.

The testimony of the Dutch Church concerning the Brownists, when as they sent their Messengers with some questions to their Eldership, they received this answer from them; That they did not acknowledge theirs to be an Ecclesiastical Assembly, or a lawfull Church.

The Testimony of the Dutch Church concerning the Brownists.

The testimony of the Magistrates of Amsterdam concerning the Brownists, both of old, in their suit against Master White, and now in their late suit for their meeting-house, when they sought to lay their Action in the name of a Church; they were repelled by the Magistrates that are members of the Dutch

Of the Magistrates of Amsterdam. Vid. Prophan. Schisme. page 21.

Church; they would not receive complaint from them in the name of a Church, or in the name of an Elder, or a Deacon; but from private men; the Magistrates told them, that they held them not as a Church, but as a Sect.

13. Their Equivocating.

13.
Their equiv-
ocating and pal-
liating their
wickednesse.
Vid. propb.
schisme p. 20.

I Might here set down their equivocating, and palliating their wickednesse, as one *Geoffrey Whitacres* of *Master Johnsons* Congregation, being found in bed with one *Judith Holder*, another mans wife; for which matter he affirmed that he did it not to satisfie his lust; but to comfort *Judith*, being sickly, and to keep her warme: as though hee had sought to per-
forme a Christian duty of love, and not an action of un-
cleannesse.

Prophane
Schisme p. 251.

Again, when *Mr. Studley*, a chiefe Prophet of *Mr. Johnsons* Congregation, was found hidden behinde a Basket in *Judiths* house, had this holy pretence; that he hid himself to see the behaviour of *G. P.* who came thither after him: He being an Elder, would be a watchfull Over-seer.

Bible.

Again, *M. M.* being in a Whore-House, and creeping out at a window, the Elder *D. S.* excused him, alledging in his defence the example of *St. Paul*, *Acts 9. 25.* who was by the Disciples let downe over the wall, in a Basket.

Ibid. p. 30.

Mr. Johnson sought to clear the uncleannesse of a man found a bed with another mans wife; to diminish the sin, distinguishing between lying with a woman, and in a woman.

And old *Father Browne* being reproved for beating his old wife, distinguished, that he did not beat her as his wife, but as a curst old woman.

He did like So-
lomon, who
would know all
secrets. Propb.
schisme p. 39.

Also *Daniel Studley*, went about to palliate his filthines with his wives daughter, ungoddily alledging the holy Scripture.

Let it not be offensive to the good Reader to see a childe to vindicate the foule aspersions cast upon his Mother, from whom he had his soules spirituall birth and breeding, by setting forth by what manner of men his Mother Church is scandalized.

14. *Blame the Conversation of our Ministers.*

A Gaine, although in the Visible Church the evil ever mingled with the good, & sometime the evil have chiefe Authority in administration of the Word and Sacraments; yet forasmuch as they do not the same in their owne name, but in Christs, and doe administer by his commission and authority, we may use their Ministry both in hearing the Word of God, and receiving the Sacraments; neither is the effect of Christs Ordinance taken away by their wickednesse, nor the grace of Gods gifts diminished from such as by faith rightly do receive the Sacraments administered unto them. The Scribes and Pharisees (saith our Lord) sit in *Moses chaire*; all therefore what they bid you observe, doe you, but not after their works, for they say and doe not.

14.
Blame the conversation of our Ministers.

15. *Except against our Ordination.*

They except against our Ministers, because they receive their Ordination from Bishops.

To which I answer, we have our Ordination from Christ by Bishops and Clergy-men; and for this kinde of Ordination by Bishops and Presbyters wee have the universall consent of the Primitive Church; by *St. Paul, Timothy*, and *Titus* were ordained.

15.
Ordination of our Ministers.

And this has been the practice of all the Christian Churches of the Universe, untill the time that *Anabaptists* crept in to the world.

But they will alledge, that we have been ordained by Antichristian Bishops, and therefore they conclude every action done by our Ministers to be Antichristian.

1. To which I answer; why is not the Ordination that our fore-fathers had from Antichristian Bishops as effectuell as the Baptisme that was administered by them to our fore-fathers? Did ever any Reformed Church re-baptize them that were bap-

tized

tized by them? And why should our Ministers be re-ordained more then re-baptized.

2. Indeed our Ministers being ordained by Bishops, and that by Protestant Bishops, such as *Cranmer*, *Latimer*, and *Ridley*, who were holy Martyrs, who renounced all Superstition; what exceptions can be taken against them?

1 Tim. 4. 4.

Neither can they find any shelter under that noted text, Neglect not the gift that is in thee by the imposition of the hands of the Presbyterie, which learned Mr. *Calvin* expounds not of the men, but of the office following: Herein *Hierome*, *Anselme*, *Haimo*, *Lyra*, referring it to the gift given him, which hath been the practice of the Church of England, and all Christian Churches in the world untill the *Anabaptists*.

To conclude, let the Brownists confesse our Bishops to bee but Christians, which they cannot deny, and the Ordination of our Ministers will be lawfull by their own rules; for if the Ordination of their Ministers by Plebeian Artificers bee lawfull, how much more is the Oordination of our Ministers by Bishops and learned Ministers, qualified with learning and wisdom, and set apart to doe the same?

16. Brownists Ordination.

16.
Brownists Or-
dination.

But let them shew who devised their Ordination of Ministers; I dare say not Christ, nor his Apostles, nor their Successors.

What Church in the whole world can be produced unlesse in case of necessity, whose conspiring multitudes made them Ministers at pleasure? What rule of the Church prescribeth it? What Reformed Church ever did it, or doth practise it? What example warrants it? where have the inferiours presumed to lay their hands upon their Superiors? It is an old policy of the faulty to complain first; certainly there was never popish Legend a more errand device of man then some parts of this Ministry of theirs, so much gloried in for sincere correspondency with the first Institution.

17. For their Singing.

FOR their singing of Psalmes it is almost left among them, for in Mr. *Johnsons* Assembly they had new rhymes, but in so harsh and hard a phrase, that the people knew not what they meant; so that they could not sing with understanding.

2. These being in use, and the coppies being kept from the people, by that meanes singing of Psalmes was kept from the people, and shut out of private houses.

3. Again, by reason of the uncouth and strange translation and Metre used in them, the Congregation was made a laughing-stock unto strangers.

Master *Daniel Studley* pleaded for the continuance of those rhymes, the Congregation complaining of them: For (saith my Author) he had a good veine in making rhymes, especially filthy and obscene ones, which he taught unto little children his Schollers, and to Mistris *May*, who used in her house to sing such songs, being more fit for a common Bawd, then for a person professing the pure separation. They object against all the Churches in Amsterdam, that they have Organs to modulate their voices in singing: Sure I am, the Separatists also had need of somewhat, as a Bag-pipe, or somewhat never used by Antichrist to tune them, singing in their Conventicles like hogs against raine.

Here I might aske some questions, viz. Why singing set Psalmes doth not confine the spirit, (wee being commanded to sing with the spirit) as much as saying set Prayers; and why the brethren inspired with the spirit, doe not every day sing a new song, as make a new prayer, which are set prayers to the People? and why the people may not pray together with the Minister (as it was the custome of all *Christian Churches*) as sing together? And lastly, why Lay-men do not pray in the Church as well as preach or prophesie in the Church? Do they not in forbidding the people to pray with their Minister, as the Papists do in depriving the people of the Cup in the Sacrament, and that for the honour of the Priest-hood?

17.
Their singing
of Psalmes.

Prophane schif.
page 10.

18. Of their Prophecyng.

18.
Of their Pre-
phcyng.

AS the illuminated *Anabaptists* are called Preachers, so the fanatick *Brownists* take upon them to be Prophets, and to preach the Word of God with all authority publicly in their Congregations: *St. Paul* asketh, how they can preach, except they be sent? And this standeth to good reason, every true Preacher standeth in Gods roome, being the Lords Embassador to doe his will: who dares doe this unsent? These come not from the Schools of the Prophets; but from Mechanick trades, and set them downe in *Moses Chaire*, as Embassadors of *Iesus Christ*, as Heralds of the most high God: These take upon them to reveale the secrets of the Almighty, to open, & shut heaven, to save soules. But to heare these fellows discourse of the holy Trinity, of Gods eternall Decree, and other deep points of Divinity, you may heare the mad-men in *Bedlam* prate as wisely as they: May not Almighty God say to these mad Prophets, what hast thou to do to take my Word in thy mouth? &c. Of their confused preaching, or rather prating, hear *Mr. Simpson* complaine and especially of the Prophets in *Master Ainsworths Church*: For our manner (saith he) of meeting upon the Lords day, it is with such a confusion & contradiction with one another, that our profession of Separation may be overthrowne by it: For example, *Thomas Chyche* in his Prophecie witnessing against England, their Ministerie is *Antichristian*, and being so, cannot beget true faith; and where there is no true faith, there is no true salvation: a fearefull sentence in my judgement. Againe, our beloved, *Mr. De Cluse* in his prophecie laboured to prove separation from a true Church for any corruption, oblatinately stood in this Doctrine, was by another in prophecyng there shewed to be absolutely contrary to the place, *Rev. 2. 24.* which how unsoundly it was concluded by our Teacher, was then observed by many: Also it was since by another delivered in the way of Prophecie, that even among our selves did reigne many finnes; as namely, fulnesse of Bread, Pride and Idlenesse; fulnesse of bread, in that they were not satisfied with neither

tempo-

temporall nor spirituall food ; pride, in that many did strive to goe beyond their calling ; idlenesse, in that many were negligent in their Callings. If these things be so, and be not redressed by the admonition of this Prophesie, we must (according to Mr. de Cluse his doctrine) make a new separation. How oft do the Brethren except one against anothers Prophecyng, by which much heart-burning & strife is kindled between them ? These things being well considered, I pray you well to minde whether this new way of Prophecyng on the Lords day can be for the edification of the Church or not. For this new prophecyng of the Lay-people, read a Treatise newly set forth by *Guilielmus Apolonij*.

2. They will use no set Formes of Prayers.

They finde fault with set Formes of Prayers, and this also they learnt of the *Anabaptists*, who having burnt all the Books in *Münster*, and in the Dominions of King *John of Zion*, (except the Bible) were compelled either to pray without book, which they call praying with the Spirit, or not at all : moreover the *Anabaptists* were so ignorant, as *Lambertus Hortensius* reporteth, that among the numerous multitude of them there was not one found (as it was credibly reported) that could read. So they being not able to pray within booke, but all without book : They have with the *Brownists* invented divers arguments against set Prayers.

They pretend set Prayers to be a device of man, a muzzling of the spirit, a nurse of idlenesse, and a means to neglect the graces of God that are in them ; whereas they pretend extemporary Prayers to be the work of the spirit : whereas rather thereby they muzzle the spirit of the people, being tyed to the extempore and crude Prayers of the Ministers.

Yea, the *Brownists* goe farre beyond the *Anabaptists* ; affirming set Prayers to bee abominable in the eyes of Almighty God.

To this I answer ; whatsoever God hath ordained is neither abominable nor loathsome to him ; but God hath ordained

19.
Blame set prayers.

ordained set Prayers, therefore they are not abominable nor loathsome.

That God hath ordained set Prayers, see Numb. 6. 23, 24: *Thou shalt bless the Children of Israel, saying unto them, The Lord bless thee and keep thee, the Lord make his face to shine upon thee, and be gracious to thee, the Lord lift up his countenance upon thee, and give thee peace.* Again, Deut. 26. 5. *And thou shalt speak, and say before the Lord thy God, A Syrian ready to perish was my father.*

The 90. Psalm is a prayer, even the prayer of Moses, and used in the Jewish Church, as we use the Lords prayer.

All the Psalms of David (except some that are doctrinall) are Prayers, and have been, and shall be read in the Church of God, maugre all the Hereticks and Schismatics in the World.

In the Gospel are many set Prayers daily read in the Church; What, are all these abominable? All the ancient Churches in the world, planted by the Apostles, have set Prayers; as the Greek Church, to whom St. Paul preached; the Indians, to whom St. Thomas brought the light of the Gospel; the Ethiopians, to whom St. Mark brought the knowledge of Christ; the Muscovites, who affirm, that they received the truth from St. Andrew: these with all ancient Churches have set Prayers: their Liturgies are to be seen.

Yea all the Reformed Churches, the Dutch, the French, the Danish, the Swedish, the Scottish, &c. have set Prayers; onely these Sectaries will speak to God *ex tempore*.

In my *Christianography* you may see divers Liturgies: as a Liturgy attributed to St. James the first Bishop of Jerusalem, set forth by *Victorius Scitacus* the Maronite. The Apostle James was commonly called *Jacobus Liturgus*, that is, James the Service-maker, which beginneth, *O Lord doe not despise me defiled with the multitude of my sins, &c.*

Again, the Service the Muscovites use, taken out of the Commentaries of *Sigismund Liberus*.

The Ethiopian Liturgy or Service, written by *Francis Alvares*.

The Copts Liturgy set forth by *Kircherus*.

The Armenian Service, set down by *Odoardus Barboza*.

The

The Armenian Service, set downe by *Peter Bellonius*, lib. 3.
cap. 12.

The Liturgy of *Severus*, sometime Patriarch of *Alexandria*, written in Syriak, and tranlated into Latine by *Guido Fabricius*.

But to shew you a patterne of some of their new Prayers; one of them cryeth out in his prayer; *O Lord, thou knowest good Lord, that we never had the truth preached among us, till now, &c.* Whereas the Doctrine of the Church of England is Gods truth, as the learned Assembly of *Divines* do testifie, howsoever in our Discipline there may need Reformation.

Another cryeth out in his Prayer; *Good Lord, good Lord, deliver this Congregation from this man, who is unlearned, unpowerfull, unprofitable, &c.* This spirituall Prayer was made for my selfe, in my owne Church, in my owne Pulpit, in my owne hearing.

To conclude this with the counsell of the Holy Ghost; *Be not rash with thy mouth, nor let thine heart bee hasty to utter a thing before God, for God is in the heavens, and thou art in the earth: Therefore let thy words be few: for as a dreame commeth by the multitude of businesse; so the voyce of a foole is knowne by many words.* Eccles. 5. 1.

20. They quarrell at the Lords Prayers.

BUT what need I complaine of their blaspheming of set Prayers? whereas our Lord taught his Disciples a set Forme of prayer, the perfectest and exactest of all that can bee made, it being compiled by the Son of God, who is the wisdom of the Father. For perfection, it containeth all that can bee asked, or prayed against. For acceptation, it containeth the words of Christ the Son of God, in whom the Father is well pleased.

These Sectaries quarrell at this Prayer, and will not say it; as *Barrow* & *Greenwood* affirm it to be abominable, and as loathsome unto God as Swines-flesh to a Jew.

Apollinarius the Heretick equalled his songs with holy Scripture;

ture ; but I never heard of any Hereticke that preferr'd his own workes before holy Scripture : Doe not these Hereticks prefer their owne prayers before our Lords ? If our Lords Prayer be better then theirs, why doe they not say it according to our Lords Commandment, *Luke 11* ? Or if they will pray after the same manner as is commanded, *Matth. 6.* why do they use so many vaine repetitions, there by him forbidden ?

I have read that *St. Peter* used no other Prayer at the Communion, but this Prayer which his Master taught him; and the Greeks in *Calabria* used the same : But now it is not used by some at the ministracion of the Sacrament. I am sure this Prayer is perfect, and all other devised by them not so perfect. Let us not neglect that perfect forme which our Lord hath left us, or pray at least-wise after that manner, not using vaine repetitions by him forbidden, as before.

21. Of the Tyranny and ill-usage of some of them
to their Wives and Servants.

Vid. The prophane schisme of the Brownists, with the impiety, dissensions, lewdnes, and abominable vices of that impure Sect.

Many there be that are taken in the Briars of this prophane Schisme, that wish they had never met with the Separation of that Schismaticall body, and would flye, so that they might escape without Excommunication, with which they terrifie them so, that they dare not so much as whisper, or as much as muffle against it. You may read in the Book called (*The prophane Schisme of the Brownists*) how cruelly also they used their servants for not doing their Taskes ; as some they hang up by the hands, and whip them starke naked, being women growne ; yea they spare not their Wives, but correct them. Read the storie of *Studley*, and *Mansfield*. It may bee they learnt this of their Patriarch, *Father Browne*, who would curstly correct his old wife, as before.

22. There are divers sorts of Separatists.

There are divers sorts of these Sectaries ; for every day begets a new fancy or opinion, it faring with them usually as with all other Hereticks, who having once forsaken the Truth, wander from one error to another : as Mr. Smith, one of their Grandees, from a Protestant turned Brownist ; and from a Brownist he turned Anabaptist ; yea, a Schaptist, and re-baptized himselfe.

The first sort of Separatists affirme the abominations of the Church of England to be so great, that they will not come within their Church doores to heare any of their Ministers, but eye themselves wholly to their owne Conventicles. The root of this Sect was one Mr. Rab. Browne, before named ; from whom are risen many Sects, for every day begets a new fancy and conceit. They say that England was once the Lords wife, but that he hath given her a Bill of divorce and put her away. These deny all communion with her ; but private communion they hold lawfull with her Members.

As for the ancient company of Brownists that were under the feeding of Master Browne himselfe, they were swept away as dung by the Testimony of Master George Johnson, and not one of them left alive that continued faithfull, but became Apostates.

The second sort of Separatists may be called Barrowists from their Protomartyr Barrow, whose censures are more desperate then the former, who say that the Church of England is Sodom, Babylon, and Egypt, and that she was never the Lords wife, nor he her husband ; but that she is at the best a murdering step-mother : Therefore they say what communion hath light with darkness ? Christ with Belial ? Believers wit Infidels ? And therefore they proclaim the former Sect (for not judging the Church of England so desperately as they judge her) to be partakers of her adulteries, and that they must receive of her plagues.

Of this Sect Barrow was the Father ; afterwards Greenwood, Brewer, Bois, Rutter.

Wilkinsonians.

A third sort of *Brownists* did arise from one Mr. *Wilkinson*, whose disciples in a short time grew so strong in the spirit that they stoutly affirmed that they were Apostles, as *Peter*, and *Paul*, and the rest; and therefore deny communion with all others that will not give them that Title.

These are termed Anabaptists.

A fourth sort of *Brownists*, who say that there is not any one true Church in the world but themselves, because they say, that they are married to Christ by that one true Baptisme which consisteth of persons confessing of faith and their sinnes; and all other Churches that baptize Infants are but Synagogues of Satan, and have never made covenant with Christ; and therefore they call the other Brownists for retaining the Baptisme of Children as very a Harlot as *Rome* or the Church of *England*. So name they the *Brownists*, *Romes* fairest daughter, and proclaime, that all that will be saved, must come to them to be re-baptized; and condemne all other worship to be Antichristian, divellish, and obnoxious to the wrath everlasting. Of these there are many Sects and Heresies, you shall finde in the description of the Anabaptists. Many other Sects of Separatists there are, as the *Johnsonians* and their Tenets, who commenced a suit in *Amsterdam* against the *Ainsworthians*, for their Meeting-house or Synagogue granted to the *Brownists*, after the rending of that Conventicle asunder. The *Johnsonians* pleaded the Synagogue belonged unto them, they being the ancient *Brownists*: The *Ainsworthians* answered, that the house belonged to them, they being the true *Brownists*, because they held the ancient faith upon which their Church was grounded, from which Mr. *Johnson* and his company had fallen into Apostasie, and therefore could not bee the true Church; and they set forth a writing of the Articles forsaken by Master *Johnson*.

Johnsonians.

Ainsworthians.

Robinsonians.

I might speake also of *Robinson* and his company; which *Robinson* protesteth against both the former, affirming Mr. *Johnson*'s company to be bastardy runnagates, miserable guides, engrossers of the keyes, arrogant *Zidkias* laying the corner-stone of *Babylon*, *Lucians* or scoffing Atheists; *Schismaricks*, making the Church of God a cypher; a Hang-by wanting an honest heart, like Chancellors and Officials captivating of the Church; either

either marked servants of the Pope, or such as care not what they say for some present advantage, using a power more excusable and accursed.

Mr. Smith and his Disciples doe at once as it were swallow up all the Separation besides, protesting against their false Constitutions, false Worship, false Ministers, and false Governours.

I might here also set downe the Heresies of Mr. Thomas Lemar, described by Mr. Padget. with this Title.

The Monster of Lemarisme.

THis Monster is set downe with seven heads.

1. *Mabometanisme*, in that Lemar denyed the holy Trinity and eternall God-head of Christ.

2. *Judaisme*, in affirming that Christ should come shortly in his owne person to reigne here upon earth.

3. *Papisme*, affirming that a meere creature may bee worshipped.

4. *Lutheranisme*, in maintaining the Doctrine of Consubstantiation.

5. *Anabaptisme*, in affirming that Christ took not flesh of the Virgin Mary.

6. *Libertinisme*, in holding that there is no visible Church upon earth.

7. *Brownisme*, in holding the Doctrine of Separation. Who can reckon up their opinions, they shifting dayly? Mr. Hancor will have a Separation alone.

To confirme their severall Sects and divisions among themselves, I might set down their uncharitable cursing one of another; not to speake of the manifold curses that flew abroad in Mr. Barrowes time, nor yet of the manifold curses which the company of Brownists remaining in Lond. have oft laid upon one another: consider but those that remain in the low Countries.

Mr. Johnson and his company are now accursed and avoided by Mr. Ainsworth and his company; Mr. Ainsworth and his company excommunicated by Mr. Johnson and his company.

*Their cursing
one another.*

*Prophane schis.
Page 63.*

Mr. Smith and his company are rejected both of Mr. Johnson and Mr. Amisworth.

Mr. Robinson and his company holding Mr. Johnson and his to be in Apostasie.

Prophane
Schisme p. 64.

And Mr. Johnson him againe for taking part in his Schisme against him, and by this reckoning, where is almost one of them free from the curse? As for those stragling Brownists that walke alone; as they avoyd all, so they are avoyded and rejected by all the rest: is not this (saith my Author) a cursing and cursed Sect?

23. Schisme a great sinne.

23.
Schisme a
great sinne.

I Could by way of counsell advise these Separatists who forsake the Church to consider how great a sin Schisme is, viz. greater then murder; a murdereth killeth one man or two, but a Schismarick goeth about, as much as in him lyes, to destroy the Church of God.

Is not the departing from the Church of England, a departing from the Church of God? Let them consider the Church of Corinth had many faults in it, as many as the Church of England hath, and as great ones too; and yet was Gods Church for their faults. St. Paul blames some there for their civil jars impetuously, they transferring them and their suits to the Courts of Infidels, 1 Cor. 6. 7. Others for their wicked connivence and indulgence towards the incestuous, 1 Cor. 5. Others for their vile prophanenesse in their sacred Assemblies, 1 Cor. 11. 32. Yea, others for heresie, 1 Cor. 15. Would any Brownist think this to be the Church of God, but a Synagogue of Satan? If our Apostle were alive now, (in which more light hath appeared) he should bee taught by Father Browne, and his Disciples to give the Church of Corinth a new Title, and not Paul an Apostle of Jesus Christ to the Church of God in Corinth. But the example of Christ himselfe writing to the seven Churches of Asia may be our best direction, charging five of them with severall faults, and with crimes of a large size, yet he doth call them Churches.

More-

Moreover, is not the forsaking the Church of God, a forsaking of God himselfe.

And lastly, is not Excommunication one of the greatest punishments of the world, by which a man is cast out of the Church? St. Paul calls it a giving to the devill: and do not they in their separation cast themselves out of the Church, and give themselves to the devill? The Lord enlighten them.

24. How these Sectaries have been punished.

First, Browne their Patriark was taken and laid in the Gaol, and his disciples were made to flye; Bolton, whom some would make their Author, dyed as Judas did; ^a Henry Barrow, Gent. John Greenwood, Clerk, two of the Authors of this opinion that set Prayers are abominable; Daniel Studley Girdler, Saxio Billet, Gent. Robert Bowly Fishmonger, were indicted of Felony at the Sessions Hall without New-gate, London, before the Lord Major, and the two Lord chiefe Justices of both Benches, and sundry of the Judges, and other Commissioners of Oyer and Terminer. The said Barrow and Greenwood, for writing sundry seditious books, tending to the slander of the Queens Majesty and State; Studley, Billet, and Bowly for publishing the said Books, on the three & twentieth day of March they were all arraigned at New-gate, and found guilty, and had judgement: Henry Barrow and John Greenwood on the last of March were brought to Tiburne in a Cart, and carried back againe, and were afterwards hanged on the sixth day of April. ^a Howes Cl. r2. p. 765.

And about the same time one Penrie, a Welch-man, a principall penner and publisher of a Book called *Martine Marprelate*, How. Chron. p. 766. was apprehended at Stebben-heath, and committed to prison: in the moneth of May he was arraigned at the Kings Bench at Westminster, condemned of Felony, and afterwards conveyed from the Gaole of the Kings Bench in Southwarke to St. Thomas Waterings, and there hanged: Elias Thacker was hanged at St. Edmunds-bury in Suffolk on the fourth of June: and John Copping on the first of the same moneth, for spreading of certaine

taine seditious books, penned by one *Robert Browne* against the Book of Common-prayer established by the Lawes of the Realme, their books as many as could be found, were burnt before them: Examples how this Sect was suppressed in *Queene Elizabeths* time are many. They that would know more of these Sectaries, let them read these Books following.

First, a Book called a discovery of *Brownisme*, or a briefe Declaration of the errors and abominations daily practised and encreased among the English Company of the separation, remaining at this present at *Amsterdam* in *Holland*, by *Mr. White*.

A Book called the raising of the foundation of *Brownisme*, by *S. B.* Printed by *Henr. Windet*. 1588.

A plaine Declaration that our *Brownists* be full *Donatists*, by comparing them together from point to point, out of the writings of *St. Augustine*, by *George Gifford*, Minister of Gods Word at *Malden*.

An Apology of the Church of *England* against the *Brownists*, written by *Dr. Hall* now Lord Bishop of *Norwich*.

Mr. Bernards Separatists Schisme.

The prophane Schisme of the *Brownists* or *Separatists*, with the impiety, dissentions, lewd and abominable vices of that impure Sect, discovered by *Christopher Lawne*, *John Fowler*, *Clement Sanders*, and *Robert Bulward*.

Item, A book called the shield of defence: written against *Mr. de le Cluse*, in defence of *Mr. Brighman*. Printed 1612.

25. *Mr. Tho. Scots description of a Brownist.*

THE Chameleon is in *England* a *Familiſt*, at *Amsterdam* a *Brownist*.

He lives by the aire, and there he builds Castles and Churches; none on the earth will please him: he would be of the triumphant and glorious Church, but not of the terrene Militant Church, which is subject to stormes, deformities, and many violences and alterations of time: he must finde out *Sir Tho. Moores* *Utopia*, or rather *Plato's* Community, and bee an Elder

25.
Scots description
of a Brownist.

Elder there. In this point, and in that of resisting civill Governours, he seems the same with the Romish Catholike. But they are tyed only by the tails, like *Sampsons Foxes*, their heads like *Ianus*, look divers ways: they are *Boutefews*, and cary betwixt them a fire-brand to enflame all Christendome: they have in their imaginations an Idea of such a Church, and such keyes as the Romanists madly boast they possesse: but they will not have them the same, not to resemble their foolish Alchymists: they are both seeking a Philosophers stone, and neglecting the true Elixar the corner-stone; they boast to build gold on the foundation, when what they daub on, is adulterate stuffe beside the foundation: they begger themselves in seeking for wealth abroad, whilst at home they neglect that pearl of inestimable price, for which the wise Merchant gives all that he is worth. If ever I could hear Papist clear the Pope from being Antichrist, and prove he must be one singular person, I would then believe that he should not spring from a Jew of the Tribe of *Dan*, as they Fable, but from a promiscuous conjunction betwixt two Fugitives to *Amsterdam* and *Rome*.

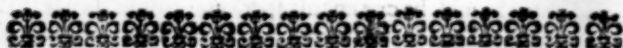
26. Of the Semiseparatists.

These halt between two opinions, they are neither wholly for the Separation, nor wholly against it. Master *Jacob* is said to have been of this Sect who are also called *Jacobites*; & therefore in his writings we find that he disliked our Church government: but in his Declaration he affirmeth; Although (saith he) I know they of the separation be very far from being so evill, as commonly they are held to be: yet I deny not but in some matters they are straiter then I wish they were. Howsoever in the point of Separation, I for my part never was, nor am separated from all publike communion with the Congregations of *England*. I acknowledg therefore that in *England* are true visible Churches and Ministers accidentally, yea such as I refuse not to communicate wth. For his coming to our church, I heard once a Minister complaine to mee of Doctor *Bancroft* Bishop

26.
Of the Semi-
separatists.

Bishop of *London*. for not doing that Justice that he would have had him to do upon Mr. *Jacob*, of whom he had complained, (as farre as I remember) for not kneeling at the Communion. This Minister having prosecuted his complaint, and finding nothing done against Mr. *Jacob*, went to the Bishop, telling him what a great deale of paines he had taken in vaine, and asking of the Bishop what he would counsell him to do, who bid him goe home and trouble not himself, but leave such things to his Church-wardens.

There is a sort of *Semi-separatists*, that will heare our Sermons, but not our Common-prayers; and of these you may see every Sunday in our streets, sitting and standing about our doores; who when the Prayers are done, rush into our Churches to hear our Sermons.



Of the Independents.

1. *Why called Independents.*
2. *Their Originall.*
3. *Some of them write and speak against Churches.*
4. *Some against Tithes.*
5. *Would have no set Prayers.*
6. *Nor use the Lords Prayer.*

1. *Why called Independents.*

Because they teach that every particular Congregation ought to be governed by its own particular Lawes, without any depending of any in Ecclesiastical matters, without obligation, acknowledge Classes or Synods for its government and conduct. They call themselves the Congregationall government, as I read. These appellations I heard not of when I began

began to write this Treatise. The Author of the *Antidote against Independency* affirmeth, that by establishing this government in stead of suppressing Prelacy, we should erect in our kingdome, 9324. Prelates, viz. in every Parish one.

2. Their Originall.

THE first man of note that held their opinions, (as Master Edwards writeth) was one Master Robinson, who leaving Norwich male-content, became a rigid Brownist; but afterwards by conference with learned men, he was brought to some moderation, and writ a Booke recanting some of his opinions. This man dying, many of his congregation went from Leyden unto New-England, and planted at new Plymouth, whither they carryed Mr. Robinsons opinions, which spread far there, and by letters also and other means were conveyed into old England: and to this purpose he citeth a Letter of Mr. Cottons.

As the Brownists (saith Mr. Edwards) growing up, and out of the Anabaptists, did refine Anabaptisme in many things, so the Independents have refined Brownisme from the grossenesse and rigidnesse of it in some things.

*Answer to the
Apologeticall
Narration, p. 204. 205.*

Yet in separating from Gods Ordinance because of our mixt Congregations: in setting up a Church against a Church: and in other things doe they not with the Brownists make a rent in Christs mysticall body?

3. Enemies to our Churches.

THESE Independents with the Brownists, are enemies to our Churches, the glory of our nation, the monuments of the piety of our Fore-fathers, builded to the honor of Almighty God, and for his service. They call them steeple-houses, as you may read Mr. Cotton in one of his Sermons upon the opening of the seven Vials affirmeth.

*The seventh
Viall opened.*

Jehosaphat (saith he) took away the high places and groves out of Judah: 2 Chron. 17. 6. So when the zeale of God listeth

up the hearts of the people, then will they not endure a consecrated place in all the world where they come, and when the seventh Vial is powred out, the earth shall be ful of the knowledge of Cod: then All the happels of Ease, Churches of Saints, and Temples glory, where the world hath been deluded, they will not leave a stone upon a stone that shall not be throwne downe: though now in some places you may not passe through with a burthen, nor looke upon the wall thereof. The zeale of the Lord of Hosts will blow them up, these places will be laid open to the rest of the streets, and become but common soyle, they will not then be regarded, but trampled upon; &c. I am informed that some preach this Doctrine among us.

4. Ruine Learning.

A Gaine, to overthrow Learning, they would overthrow the maintenance, viz. Tithes appointed by Almighty God for the maintenance of his service: as he appointed a certain time for his service, so a certain part for the maintenance of his service: viz. A tenth part which was paid before the Law, commanded in the Law, and confirmed by our Lord and Saviour.

The persecution of the Julian Apostate is affirmed to be greatest of all other: For whereas in other persecutions they kill'd the Priests, Julian taking away the maintenance from Gods service, did occidere Presbyterium the whole Order.

When I first heard of the name of *Independency*, I confesse I could not well mislike it, knowing the poverty of many Livings within the walls of London, and the dependency of the Ministers, being not able to subsist without the charities of the people.

And for example, among others the Tithe of a Parsonage of a learned Doctor (who is accounted one of them) not to be worth above 20 l. per annum towards all charges, and divers others to be of small value: I could not well blame them, if renouncing

Renouncing their Tithes, they have devised some other way to subsist.

In time of Superstition the said Living is reported to have been worth about two hundred pound *per annum*, by reason of a gang of silly women with childe to the Image of our Lady of *Steining* (in that Church) to which they did trot with many rich offerings, being perswaded that she could give them easie labour: Other Churches had their working Saints that relieved their Parsons, as one could make barren women fruitful, &c. And for this cause the poore Livings in London were so highly rated in the Subsidy. And whereas one man had heretofore many Livings, which is now prohibited: As my Predecessor had three, *Alballowes* the great, the *Temple*, and *Edmunds* within the line of Communication: And also our vailles for Burials and Christnings is in a manner ceast, which were a great help too. Should I blame the poore Ministers to devise some meanes to have a being? but whereas they gather Congregations among us who are as poor as themselves, getting our fattest sheep from us, and for other causes, I like it not.

5. Allow no set Prayers.

They allow no set Prayers. The Jews used set Prayers, *Johns* Disciples used set Prayers, and Christ gave his Disciples a set form of Prayer, which all Christian Churches in the world generally use. Master *Calvin* alleadgeth three reasons for the maintaining of set prayers. First, to provide for the weaknesse of some Ministers. Secondly, that there might be a generall consent & agreement in all Churches. Thirdly, to crosse the liberty of some Ministers, who affect novelties: and therefore it becometh to have a set Catechisme, a set form of administering the Sacrament, a set forme of publike prayers.

For taking too much liberty in their praying, I have had too much sense, being deprecated or execrated by some of them, yea even in mine own Church, in my owne Pulpit, and in my own hearing, as before.

One of the characters of the Independents.

I marvel why they will say Paul's Prayer. The grace of our Lord Jesus Christ, the love of God the Father, &c. & not say the Lords Prayer.

Chap. 6. page 101.
Of the Church.

6. Use not the Lords Prayer.

A Gaine, some of them will not use the Lords Prayer, preferring their own before it. If the Lords Prayer be more perfect then theirs, why do they not use it, but abuse the people, using their own imperfect prayers, & omitting our Lords perfect prayer commanded by him to be used?

I have read that *Apollinaris* the Heretique equalled his writings with the holy Scriptures, but preferred them not as these seem to do, in omitting Christs Prayer commanded to be used, and using their own, as before.

To conclude, my prayer to God is, that God would give them grace to use their gifts that he hath given them to edification; and not to make a rent in his Church.

The common tenets of the Independents, you shall finde enumerated by Mr. *Baily* in his learned Dissuasive from the Errors of this time: some of which I will briefly set down.

They acknowledge the reformed Churches for true Churches, and yet separate from them all, refusing all Church Communion and member-ship with any of them.

They can take into their Churches without scruple *Anabaptists*, *Antinomians*, who both in life and doctrine have evident blots, so that they be zealous and serviceable for their wayes.

They preach and pray in our Churches as they would doe among Pagans, only as gifted men, to gather materials for their new Churches.

They take the power of gathering and erecting Churches both from the Magistrates and Ministers, placing it only in the hands of a few private Christians who are willing to make a Church Covenant, and this power they give to seven or three: and to these also they give power of election, ordination, deposition, excommunication, even of all their Officers, and final determination of all ecclesiasticall causes.

The common tenet of New England is, that the people alone have all the power, and that where there is cause, may excommunicate all their Officers.

The

The Synod of *New-England* maketh not onely the fraternity (but, as they speak) the sorority to be the subject of the private power of the keyes. My Author writeth that a woman was founder of *Mr. Simpsons Church* at *Rotterdam*, and that a woman led away *Mr. Cotton*, & with him a great number of the best note in *New-England*, towards the vilest errors and to the brink of a new separation: Yet none in *Holland* did ever give unto women power of debating in the face of the Congregation, determining Ecclesiasticall causes, in which our *London Independents* exceed all their Brethren.

Some of them permit private men to celebrate the Sacraments.

If negligent officers doe not censure their owne members, all the assemblies in the world may not attempt to censure any of them, although they doe corrupt a whole nation, with vile heresies or grosse vices.

The Independents doe advance their fancies, to as high a pitch as the Brownists: They put in these things the very kingdome of Christ, and all their opposites, they call enemies to Christs Kingdom: They allow Independency to be a beginning, and a part of that glorious kingdome, which Christ for a thousand years is to enjoy upon earth.

Concerning the worship of God, and other heads of Divinity, whatsoever crotchets the *Brownists* have false into, the *Independents* punctually follow the most and the worst of them.

For the marriage blessing, they applaud the *Brownists Doctrine*, they send it from the Church to the Towne-house. The prime of the *Independents Ministers* now at *London* have been married by the Magistrate.

Concerning Divorces, *Mr. Milton* permits a man to put away his wife upon his meere pleasure, without any fault in her, but for any dislike, or disparity of nature.

Mr. Gorting and his company teach, that a woman may put away her husband, if he will not follow her in a new Church way which she pleaseth to embrace.

They are against all Church-Directories, the Circumstances of Gods Worship, the common names of the dayes of the week, the moneths of the year, of many Churches and Cities
of

of the land are as unlawfull to them as to the Brownists.

All Tithes and set maintenances of Ministers they cry down, but a voluntary contribution for the maintenance of all their Officers they presse to a high proportion with the evident prejudice of the poore.

In their solempne worship oft-times they make one to pray, another to preach, a third to prophesie, a fourth to direct the Psalme, and another to blesse the people.

In ordering the parts of their worship, they take it for an Apostolike constitution: to begin first of all with a solempne prayer for the King and the Church, applying the words of the Apostle against the meer scope of the Text.

After the prayer, the Doctor proceedeth to read and expound.

In preaching they differ from the *Brownists* and us, and joyn with the Popish Monks, who will not be tyed to a Text.

About prophesying after Sermon, they agree with the *Brownists*, permitting any man whom they take to be gifted, publicly to expound and apply Scripture, to pray, and to blesse the people.

When the exercise of prophesie is ended, they use an ordinance of questioning the Preacher, & Prophets about any point of Doctrine.

For Psalms some will have none at all in the time of public judgments, others will not permit women to sing in the Church. At *Arnheim* they had a singing Prophet, who singed an hymne of his owne making in the midst of the silent Congregation.

They grant the lawfulness of set prayer in divers places: yet at *London* their practise is constantly to forget the Lords prayer.

They will have none to be baptized but the children of their own members, by which they put all *England*, but a very few, into the state of *Pagans*.

They open a door to *Anabaptisme*, 1. requiring in all that are to be baptized a reall holiness, which in no Infant with any certainty can be found. 2. They esteem no baptized Infants to be members of their Church, before they have entred into their Covenant. 3. They account *Anabaptisme* a tolerable error

our contrary to the practise of *Brownists* and their Brethren of *New England*.

They participate with none of the Reformed Churches in the Lords Supper, as before.

They do not communicate once a moneth as in *New England*, but once every Lords day; too much like the daily Masses of the Church of *Rome*.

They have no preparation of the focke before, no Sermon in the week before, nor as much as warning nor catechising among them.

When they come to the action, there is no more but one little discourse, and one short prayer of the Minister all the time of the participation. There is nothing in the Congregation but a dumbe silence, no reading, no exhortation, no Psalm.

The new *English* do account sitting at Table not only to be necessary, but to be part of our imitation of Christ, and a right significant: But the *Independents* at *London* do vehemently contend for the needlesse of any to come to the Table. The *Brownists* of *Amsterdam* have no Table at all: they send the Elements from the Pulpit by the Deacon to the Congregation.

They teach all outward signes of worship in the time of the administration to be idolatrie, and hereupon declare the necessity of all men to keep on their hats.

After the Worship is ended, the Congregation is not dismissed, but be present to hear, judge and avow at every act of Discipline.

They are much for private meetings, in which they usually frame the members of other mens Congregations into their new mold, which the *Brownists* and they of *New England* have relinquished, having felt the bitter fruits of such meetings.

They flatter the Magistrate, and slander the reformed Churches without cause.

Some of them are for the abolition of all Magistracy, denying them any power over the godly, and others have denied the lawfulness of Magistracy.

They give to their Ministers power to sit in Civill Courts, and to voice in the election of the Magistrates.

They offer to perswade the Magistrate contradictory principles according to their own interest. In New England they perswade the Magistrates to kill all Idolaters and Hereticks, even whole Cities, men, women and children: But here they deny the Magistrate all power to lay the last restraint upon the grossest Idolaters, Apostates, Blasphemers, or the greatest enemies of Religion.

To conclude, *Independency* is much more dangerous then *Brownisme*. Some of them have a touch of the *Arminianisme* in the reall sanctification of all baptized Infants: others of the *Enthusiasms* in their contemplation of God without Scripture: others of the *Libertines* blaspheming God as the Author of the sinfulness of sinne, of the *Arminian* reprobation: A fourth hold *Antinomian*, *Montanisticke* and *Familisticke* Tenets: The whole Citie hath been filled these many years with the noyse of the *Socinianisme* of a fift, many of them are passionate for a full libertie of all Religions in every State. The Apologists declare that they would have none cast out of the Church for errors which are not fundamentall, and how farre they can extend this principle, who knoweth? It would seeme that all the errors before named which doe or have lodged in their prime Leaders without any censure to this day, must bee taken within the compasse of errors tolerable. And *Arminian*, *Socinian*, *Anabaptisticke*, *Antinomian*, *Familisticke*, *Enthusiasticke* Errors declared not to bee fundamentall, and tolerable in a Church.

What shall wee say of most of the Popish Tenets that are no wayes so grosse? *Spalata* and others have gone about to prove that none of all the Popish Errors were fundamentall: And the Remonstrant Apologists labour to free the greatest Heresies, such as *Arrianisme* of olde, and *Verstianisme* of late from that Infamie.

An Extract of the acts of the Nationall Synod of the reformed Churches of France, assembled by the Kings permission at Charantown, Anno 1644. 26. December, and dayes following.

UPon what hath been reported by the Commissioners of the Maritime Provinces, that divers coming from Forreign Countries, and who goe under the name of *Independents*, because they teach that every particular Congregation ought to be governed by its particular Lawes, without any depending of any in Ecclesiasticall matters, and without any obligation to acknowledg the Authority of *Colloquies*, or *Classes* and *Synods* for its government and conduct, settling their abode in this Kingdome, and hereafter they might cause here amongst us many great inconveniences, if in due time there were not order taken, the Assembly fearing least the contagion of this poyson gaining ground insensibly, should throw trouble and disorder among us; and judging the said Sect of *Independents* to be not onely prejudiciall to the Church of God, in so far, that it endeavours to bring in *Confusion*, opening a gate to all kind of Singularities and Extravagancies, and taking away all meanes of any remedie to the evill, but also most dangerous to the State, where (if it had place) there might as many Religions set up, as there be parishes or particular Congregations, doth enjoyne to all the Provinces, and particularly to the Maritimes, to take heed that the evill take no foot in this Kingdome, to the end that Peace and Uniformity as well in Religion as in discipline, may be inviolably preserved; & that thing be brought in amongst us, which may alter in any kinde the service due unto their Majesties.

Garrissole Moderator.

Basnage Adjoynt.

Blondell Secretary.

Le Gq. Secretary.

You may read Doctor *Stewards* Book, wherein is set down the judgment of the Reformed Churches of *France*, *Switzerland*, *Germany*, &c.

Concerning *Independents*, who condemn them with an unanimous consent.



Of the Familists.

THIS Sect of the *Family of Love* is one of the most erroneous and dangerous Sects that ever was.

The *Family of Love* are so called, because they will admit none common among them; their love is so great that they may joyne with any Congregation, and live under obedience to any Magistrate, be he never so ungodly: and therefore to curry favour with all, they have some opinions agreeable with all in some things. They agree with the *Turks* in some things, with the *Jews* in some things, with the *Donatists*, *Pelagians*, *Liber-tines*, *Arians*, and *Anabaptists*: in many things with the *Papists*, in few with the *Protestants*.

In describing of this Sect I purpose to set down :

1. *Their Originall or Authors.*
2. *Their horrible blasphemies.*
3. *Their Confession of Faith or Creed.*
4. *Their Conversations.*
5. *Their severall sorts.*
6. *How to discover one of this Sect.*
7. *The abjuration of certain Familists at Pauls Cross.*

* *The History of David George is written by his sonne in law Nich. Bleklike, and published by Jacob Beeb, Printer at Daven-try, 1633. His doctrine is set downe in 31. Articles in the same booke.*

THE first Author was one * *David George* of *Delfe*, who fled out of *Holland* to *Basil*, giving it out that hee was banished out of the low Countreys: he changed his name, called himself *John of Bridges*, he affirmed that he was that right *David* that

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was sent from God, and should restore againe the Kingdome of Israel. He wrote divers books, as one called the *Wonder-book*: he broached his damnable heresies: as

1. All the Doctrines taught by *Moses*, the Prophets, and Christ himselfe were not sufficient to salvation, but only to keep the people in good order till the coming of *David George*; but his doctrine was able to save all those that put their trust in him.

2. That he was the right *Messias*, the beloved Son of the Father, not born of the flesh, but of the holy Ghost; and that when Christ was dead according to the flesh, the Spirit of Christ was left by the Fathers appointment untill the coming of this *David George*, and given him.

3. That he would set up the true house of *David*, and the children of *Levi* must raise the Tabernacle of God through the Spirit of Christ, not by the crosse and suffering, but through meeknesse and love.

4. That whosoever speaketh against this Doctrine shall never be forgiven in this world, nor in the world to come. He dyed the 16. of Aug. 1556. at which his Disciples were much dismayed, for he promised them that he should not dye; or if hee did, that he should rise againe, and fulfill all his former promises; whereupon some forsook his heresies. The Magistrates being enformed of his doctrine and manners, caused his house & the houses of such as were suspected to hold such errors, to be searched, his books to be burnt, forfeiting his goods and lands to the use of the Town, causing his followers to recant.

After him rose one *Henry Nicholas* borne in *Amsterdam*, a Town in *Holland*, of many called *Henry of Amsterdam*, who took upon him to maintain the same doctrine, yet not in the name of *David*, but in his own name, as a Prophet sent to rebuke the world of sin and iniquity, naming himselfe *restaurator mundi*, the restorer of the world.

Mr. *Jessop* describeth *H. N.* after this manner, page 89. They call him the new man, or the holy nature, or holiness which they make to be Christ, and sin to be Antichrist, because it is opposite to Christ. They say that when *Adam* sinned, then Christ was killed, and Antichrist came to live.

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They teach the same perfection of holinesse which Adam had before he fell, is to be obtained here in this life, and affirm, that all their Family of Love are as perfect and innocent as he, and that the Resurrection of the dead spoken of by St. Paul, 1 Cor. 15. and this Prophecie; then shall be fulfilled the saying which is written; *O death where is thy sting? O grave where is thy victory?* is fulfilled in them; and they deny all other resurrection of the body to be after this life. They will have this blasphemer H. N. to be the Son of God, Christ, which was to come in the end of the world to judge the world, and say that the day of judgement is already come; and that H. N. judgeth the world now by his Doctrine; so that whosoever doth not obey his Gospel (in time) shall be rooted out of the world, & that this Family of Love shall inherit and inhabite the earth for ever world without end: onely they say they shall dye in the body, as now men doe, and their soules goe to heaven; but their Posterities shall continue for ever, This deceiver describeth eight through-breakings of the light; (as he termeth them) to have been in eight severall times; from Adam to the time that now is, which (as he saith) have exceeded each other. The seventh he alloweth Jesus Christ to be the publisher of, and his light to be the greatest of all that ever were before him; and he maketh his owne to be the eight and last and greatest, and the perfection of all, in and by which Christ is perfected, meaning holinesse; he maketh every one of his Family of Love to bee Christ; yea, and God, and himselfe God, and Christ in a more excellent manner, saying that he is godded with God, and co-deified with him, and that God is hominified with him. These horrible blasphemies with divers others, doth this H. N. and his Family teach to be the everlasting Gospel: which the Angel is said to preach in the Rev. 11. 15. They professe greater love to the Church of Rome, and to all her Idolatries and superstitions, then they doe to any Church whatsoever, except themselves.

They wickedly abuse these words of Christ; *I must walk day by day, to morrow, and the third day I shall be perfected*: and say, that by to day is meant the time of Jesus Christ his Apostles: and by to morrow, all the time of the Religion of the Church of

Rome:

Rome: and by their third day, this their day of *H. N.* and his Family, wherein they will have Christ to bee perfected. And they doe compare all the whole religion of the Church of Rome to the Law of *Moses*, affirming, that as God did teach his people by these shadowes and types, till Jesus Christ came; so hee hath taught the world ever since by the Images, Sacrifices; and Heathen Rites of the Church of Rome; till this wretch *H. N.* came, and now he must bee the onely chiefe Teacher, Gods obedient man, yea his Son; (as they blasphemously call him) hee by his Gospel must make all things perfect.

One *Christopher Viret*, a Joyner dwelling in *Sommarke*, who had been in *Q. Maries* daies an *Arrian*, being infected with *Hen. Nicolas* his Doctrine, poisoned first the English with this heresie: he translated out of *Dutch* into *English* daiers of the books of *H. Nicolas*, as *Evangelium Regni*, The prophecie of the spirit of Love, The Glasse of righteousnesse: out of which and others these errors are collected.

Christopher Viret.

2. Their blasphemous Errors.

1. Concerning God] That there is none other Deity be-
longing unto God, but such as men are partakers of in
this life.

2. Concerning Christ] 1. That Christ is not God. 2. Christ
is not one man; but an estate and condition in men common
to so many as have received *H. N.* his doctrine, &c.

3. Of *Adam*] That *Adam* was all that God was; and God
all that *Adam* was, &c.

Knewst p. 24.

4. Concerning Baptisme] That no man should be baptized
untill he was 30 yeares old.

5. Concerning the Word] That there was never truth pre-
ached since the Apostles time before *H. N.*

6. Concerning the Resurrection] 1. The resurrection of
the body is a rising from sin and wickednesse. 2. That the dead
shall rise and live in *H. N.* and in the illuminated Elders ever-
lastingly.

7. Concerning the day of Judgement] 1. That the day of
Judgement is in this life. 2. That the joyes of heaven are here
upon earth.

8. Con-

8. Concerning marriage.] The marriage of such as are not enlightened with true faith is filthy and polluted, and to be reputed for whoredome.

9. Concerning *Henry Nicolas*] 1. he is raised by the highest God from the dead. 2. He can no more erre then *Moses* or *Christ*, &c. 3. He is the true Prophet of God, sent to blow the last Trumpet of Doctrine which shall be published upon earth. 4. That he onely knoweth the true sense of Scripture. 5. That his books are of equall authority with the holy Scripture.

Korw. p. 27.

Through the service of *H. N.* his holy and gracious word, and our obedience therunto; we are led of the Father to the love of *Jesus Christ*. 6. That the Scriptures are fulfilled in *H. N.* and his family. 7. *H. N.* knoweth the secrets of our hearts. 8. That all men must submit themselves to the godly wisdom of *H. N.* &c.

Knewf. fol. 15.

10. Concerning their illuminated Elders and family.] 1. All illuminated Elders are godded with God, or deified; and God them hominified, or become man. 2. The young Disciples are *Alams*, and the illuminated Elders *Christs*. 3. The eldest Father of the Family is *Christ* himselfe. 4. That the estate of all such as are not of this Sect is a false being, the *Antichrist*, the wicked spirit, the kingdome of hell, and the devill himselfe. 5. The Family of Love is perfect in this life; and therefore that they must not pray for forgiveness of finnes. 6. That their illuminated Elders doe not sinne. 7. They may joyne with any Congregation, and Church, and live under the obedience of any Magistrate though never so ungodly. 8. Whatsoever is taught by any other then by their illuminated Elders is false: Such as despise their Family shall be consumed with everlasting fire.

Moreover they hold;

1. That he who is one of their Congregation is either as perfect as *Christ*, or else a very devill.

2. That it is lawfull to doe whatsoever the higher Powers command to be done, though it be done against the commandment of God.

3. That it is ridiculous to say, God the Father, God the Son, God the holy Ghost; as though by saying these words, they should affirme to be three Gods.

4. That

4. That every man ought first to be in an error before hee can come to the knowledge of the truth.

5. That heaven and hell are present in this world among us, and that there is none other.

6. That they are bound to give almes to none other persons but to those of their Sect, and if they otherwise doe, they give their Almes to the devill.

7. That they ought not to bury their dead : because it is said, *let the dead bury their dead.*

8. That none ought to receive their Sacraments before he receiveth their whole Ordinances, as first hee must be admitted with a kisse, then his feet must be washed, then hands laid on him, and so received.

9. That the Angels *Raphael* and *Gabriel*, and others were borne of a woman.

10. That they ought not to say *Dauids* Psalmes as Prayers, being righteous, and without sinne.

11. That there ought to be no Sabbath day, but that all should be alike.

12. That Christ is come forth of the flesh as he came forth of the Virgin MARY.

13. That there was a world before *Adams* time as is now.

14. That the Law of God is possible to be kept of every man that will endeavour himselfe thereto.

15. That it is expedient that they should make manifest their whole heart, with all their counsels, mindes, wills, and thoughts, together with all their doings, dealings, and exercises naked and bare before the children of the Family of Love, and not to cover or hide any thing (be it what it will) before him, and what their inclination and nature draweth them unto.

In a word, their Doctrine is perverse, blasphemous, and erroneous : it openeth a doore to all wickednesse, turning Religion upside-down, buildidg heaven here upon earth, making God man, & man God, heaven hell, and hell heaven, not accounting of the Law of God, and making but a jest of the Gospel of Jesus Christ, leaving no manner of sinne uncommitted, and yet affirming they sinne not, at all : for venome and poyson which

will bring present death to the soule, he hath dispersed over every member and Article of the Beliefe; so universall is the poyson of his opinion, as you may see in their confession set down by Mr. Knewstubb.

3. The Confession of Familists.

I Doe believe in God the Father Almighty, maker of heaven and Earth. They say the same is a true living God, a mighty Spirit, a perfect cleare light; a true being, and that the same being is God, the Fathers name, and his love it selfe. And they perswade their good willing ones, that by the beliefe of this Article, which they call the Baptisme in the Fathers name, that here and now they doe attaine to the perfect obedience of the Law of God, and of the beliefe of Jesus Christ, and love of the holy Ghost; which they make to be all one with the perfect righteousness of the Law.

2. And in Jesus Christ his only Sonne our Lord. Some of these words they alter, for in stead of *his onely Son*, they say *the only Son of God*, &c. Whereby Jesus the only Son, I meane, righteousness: for there is their generall Tenet and conclusion, that Righteousnesse is Christ, and Sin is Antichrist. The seed of the woman is righteousness and holinesse, and the seed of the Serpent is sin, turning the person of Christ into equality.

3. Which was conceived of the holy Ghost, born of the Virgin Mary. As we confesse the thing done, so we speake of the present time as of the thing doing, saying, which is conceived of the holy Ghost, meaning, every one that comes to take in their Beliefe (as they term it) is then conceived of the holy Ghost, & born of the Virgin Mary, calling the conception of their fancy the first or Virgins estate of Infancy, so making the Article intend all and every one of them in generall, and not one in particular, as we beleeve.

4. Suffered under Pontius Pilate, was crucified, dead and buried, and descended into hell. In the former Article they confesse the conception and birth of the blessed seed of Abraham according

ding to the Promises, and here they beleeve their sufferings according to the Scripture. And Jesus Christ is borne and conceived in themselves under *Pontius Pilate*, and so is incorporated into the death of his Crosse, and this they call the Baptisme under the obedience of the Beliefe in the name of the Son; and they say, they bury through his belief, the old Man, which state they call the youth or young man; the renewing of the Spirit in an upright life, wherein this Article both of suffering, crucifying, death and buriall, and descension into hell, are fulfilled in them: the rest you may see in *Mr. Knewstubb*.

They affirme sinne to be Antichrist, and righteousness to be Christ, turning Christ and Antichrist from persons into qualities, making Christ a meer fiction or phantasie. They do acknowledge no more Jesus Christ to bee the Saviour of the World, then any of them are, who have taken in the light as they use to speake: and upon this ground professe that every one of their abominations are conceived by the holy Ghost, borne of the Virgin *Mary*, suffered under *Pontius Pilate*, are crucified, &c.

4. Their lewd Conversations.

OF this holy Family we read, that most shamefull corruption of life hath always followed corruption of doctrine, as *Rom. 1. 24.* God gave them up to their owne hearts lusts, to uncleanness, to defile their owne bodies between themselves, which turned the truth of God into a lye.

They are like *Priscillianus* the Heretique, of whom *H. N.* borrowed not only that villanous wresting of the Word by allegories, as also the monstrous opinion that perjury and lying was lawfull, and to be done with a good conscience to conceale Religion.

Priscillianus (saith *Daneus*) was put to death at *Treves* a City of *Germany*, confessing at his death what shamefull villanies he had committed with the women of his Sect.

Enoch Clapham.

The Familists talke of love, and being in love, and nothing

thing but love; but their love turneth unto lust, as one writeth of them.

Hen. Nicholas, as I finde written, had in his house three women apparelled alike; the one he affirmed to be his wife, the other his sister, the other his cousin: which cousin of his falling sick, and doubtful of her life, confessed to her neighbours, who resorted to her in her sicknesse, that *H.N.* had often abused her body, and made her believe that she should never dye. Complaint thereof being made to the Governour, he came to the house to have apprehended him: but he fled. It was thought he was gone with *Granvella* unto *Naples*. His goods were seized upon, and caried to the Castle in *Emden*, in the yeare of our Lord 1556. and in the 57 year of his age.

5. Of divers sorts of Familists.

Doll. Denisons
white Wolfe.
page 38.
1. Castalian
Order.

OF the Castalian Order, which dissent from the doctrine of the Church of England, opposing in every syllable, and yet being notorious hypocrites, if they be never so little questioned, will make shew by outward seeming of conformity, as if they did highly approve the doctrine of our Church. Who hold that the Law of God may be perfectly fulfilled by men in this world.

Who tearm themselves Eagles, Angels, and Arch-angels, Lambs and Doves, &c. who hope in a shorttime to be inspired with light & illumination, as ever *Paul* or any Prophets were, which allegorize the places of Scripture concerning Christ, denying indeed that there was ever any such man as Christ, dreaming only of a sanctifying Christ, & abhorring a justifying Saviour, expecting salvation by their own works, although they be known to be corrupt workers both in their calling and Families, holding that Turkes and Pagans may be saved if they live well, although they never heard of Christ.

2. Grindletonian.

Of the Grindletonian Familists, who hold:

1. That the Scriptures are but for Novices.
2. The Sabbath to be observed but as a Lecture-day.

3. To

3. To pray for the pardon of sin after he is assured of Gods love, is to offer Christ againe.

4. That their Spirit is not to be tryed by the Scripture, but the Scripture by their Spirit.

5. That we must not goe by Motives, but by Motions.

6. That when God comes to dwell in a man he so filleth the soule, that there is no more sinfull lusting.

7. That they see no reason why Ministers should speake against the sins of the wicked, seeing the wicked men can doe nothing but sin.

8. Which boast & thank God that they have cast off praying in their Families, repeating of Sermons, & such like things long agoe.

9. Which scoffe at such as make conscience of words, with many other pernicious points.

3. Of a third sort, *Familists* of the Mountains, who say that they have cleane vanquished the Divell, and are pure from all sin, and never so much as once tempted to doubt of their spirituall estate.

3. Of the
Mountaines.

4. Of a fourth sort, *Familists* of the Vallies, who bring in their damnable doctrine, with fair pretences of weeping, sighing, & lifting up their eyes to heaven, of patience, of a smooth carriage, and the like.

4. Of the
Vallies.

5. *Familists* of the scattered flock, who seduce by pretending themselves to be of them which fear the Lord when they are nothing lesse.

5. Of the
scattered
flocke.

6. *Familists* of *Caps* Order, and of other ranks.

6. Caps Or-
der.

6. How to discover Familists.

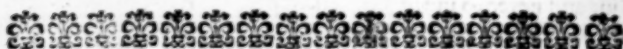
They are (saith my Author) at this present so close & cunning, that they can cary themselves, being directed thereunto by their Mr. H. N. that ye shall hardly ever find them out. They wil profess to agree in al things with the Church of England, and also with the Church of Rome. If they should be examined by them only, they wil not lightly deny their Mr. Henr. Nicholas, nor speak evill of him, nor of his writings, if they

should be put to it, and there is no way but this to discover them. I say, to put them to the denyall and abjuring of him and his writings, and to pronounce him a Blasphemer, and his doctrines blasphemous: this they will hardly doe, unless they be not yet fully his Disciples.

4. The abjuring of certaine Familists.

How. Chron.

THE 12. of June 1575. stood at Pauls Crosse five persons, English-men, of the Sect termed the Family of Love, who there confessed themselves utterly to detest as well the Author of that Sect H. N. as all his damnable errors and heresies. Mr. John Knewstubb hath written a confutation of the monstrous and horrible heresies of the Family of Love, Printed by Thomas Dawson. 1575.



Of the Adamites.

AN old Heresie, of which St. *Augustine* maketh mention, but renewed by the *Anabaptists*. In the assembly of the *Adamites* men and women pray naked, celebrated the holy Communion naked, heare Sermons naked. These hereticks had their Conventicles in subterranean places, called *Hypocausta*, because that under the place of their meetings a Furnace of fire was kindled to warme the place of their Conventions; for they unclothed themselves when they entred into it, and stood naked both men and women, according to the similitude of *Adam*, and *Eve* Before their fall. They call the place of their meeting *Paradise*.

Lamb. Hor.
1205. p. 53.

I read in the History of the *Anabaptists*, page 42. That in *Amsterdam*, in a house seven men and five women had a meeting: one of them called *Theoderet*, a Tailor, who bore himself a Prophet, fell flat on the ground, prayed with such

vehem.

vehemency, that he scared all the assistants, and rising as if it were out of an extasie, *I have seen (said he) God in his Majesty, and have spoken with him: I was taken up into heaven, then I descended into bell, and there searched every corner: the great day of the last judgement is comming.* At night they met againe in the same place, and after foure houres spent in praying and teaching, the Prophet being armed, disarmeth himselfe, and putteth off his garments to his shirt, and throweth them in the fire: then hee commandeth the Company in authority of a Prophet to doe the like, and so they did, women and all, leaving not so much as a hairelace to tye up their scattered haire, no covering to the body, no shelter, (for so was the Prophets pleasure, that they shoud cast away all that came out of the earth, and burne it as a Sacrifice of sweet favour unto God: yet you may think (saith my Author) that the burning of so many cloathes yeelded no very sweet favour, for it was such as awaked the Mistris of the house, that knew nothing of the meeting, and made her arise to seek where this burning was, for the smell made her afraid that the fire was in her shop which was of wollen Drapery. Being come to the place, shee saw eleven naked bodies, and the Prophet commanded her to put off her Cloathes and put them in the fire, which shee did: Then the Prophet commanded them all to follow him, and doe as hee should doe, and so rushed into the street starke naked, and all his Disciples after him, running and crying horribly throughout the Town, *Woe, woe, woe, the divine vengeance, the divine vengeance,* whereby they put the whole Towne into an uproare; the people thinking that the Towne was surprized by some enemy: They were all taken but one woman that slipt out of the way, and brought before the Magistrate: and as they stood all naked in a full Court, they could never be perswaded neither by command nor threatning to put on garments which they offered them, saying, that they must have no covering, for they were the naked truth: they were kept a while in prison untill the great conspiracie in *Amsterdam* by the *Anabaptists* when they went about to
surprise

surprise the Towne, and then they were executed. The Mistris of the house where the Conventicle was kept was hanged before her owne doore.

Of the Adamites in Bohemia.

*Bonfin. decad.
3. lib. 2. page.
390.
Gastus. page
222.*

WHereas Bohemia is like *Africa*, alwayes bringing forth some new thing: an heresie (saith he) far greater then the former, arose there, viz. of the *Adamites*. A certain Piccard passing over the Rhene, came out of the low Countries into Bohemia, who with craft and with delusion deceiving many, gathered a multitude of followers, and taking an Island in the Lusnifious Lake, he lived there, professing himselfe to be the Son of God; he taught his Sect to go naked, and to call him *Adam*, and to use promiscuous marriages, and for their lust every one to take a woman, and to bring her before the Prelate, saying, *My flesh doth waxe hot upon this woman: unto whom Adam answered, encrease and multiply.* This man called all other men slaves, and himselfe, and they that were of his Sect, freemen: Forty of this Sect with their swords drawne, set upon the Village adjoyning to them, and killed about two hundred husband-men, whom they called the children of the devill: when these things were come to the eares of *Zisca*, the Adamites were all slaine, but two men, who were left to declare and make knowne to the world their superstitions, with the women, who declared that all that wore Cloathes, and especially Breeches, were by no meanes Free-men. These Women were committed to prison, and afterwards for their obstinacy in their errors they were burnt. They did undergoe their punishment with great alacrity, singing and laughing in the fire.

Of

Of Antinomians.

In describing of these Sectaries I purpose
to set downe:

1. *The Originall of the Antinomians.*
2. *Their Errors.*
3. *The first Antinomian in England.*
4. *The opinions of our Moderne Antinomians.*
5. *The stirres raised up by the Antinomians in New-England, and their banishing from thence.*

1. *The Originall of the Antinomians.*

THE *Antinomians* are so called, because they would have the Law abolished in the light of the Gospel.

The Author of this Sect *Pontanus* affirmeth to be one *John Agricola* of *Isleby*, who broacht his errors about the yeare of our Lord, 1535.

2. *The Errors of the Antinomians.*

PONTANUS in his Catalogue of Hereticks setteth down these following.

1. They pretend the Law not to be given to Christian men.
2. The Law to pertain to the Court, and not to the Gospel.
3. The ten Commandements not to be taught in the Church, because they that are regenerate need not the Law, because they doe that duty willingly, being led by the Spirit.

Q

4. There

4. There to be no need of the Law to any part of our Conversion.
5. It is sufficient for a wicked man to beleve, and not to doubt of his salvation.
6. Our Faith and Religion to have been unknowne to Moses.
7. Neither good works profit to salvation, neither ill works can doe any hurt.
8. That a Christian man cannot be knowne by his works.
9. The third use of the Law, that it is a rule of life, is blasphemous in Divinity, and a monster in nature.

3. The first Antinomian in England.

THE first Antinomian among us, (that I can heare of) was one Master *John Eaton*, who had been a Scholler of mine, and afterwards was Curate to Mr. *Wright*, Parson of *Katherine Coleman* neare *Algate*; he was for his errours imprisoned in the Gate-house at Westminster. There is a Book set forth in his name, called, *The Honey-comb of free justification by Christ alone*, collected (as he pretendeth) out of the meere authority of Scriptures, and common and unanimous consent of the faithfull Interpreters of Gods mysteries upon the same: the maine subject of which book is to prove that *God doth not, will not, nor cannot see any sin in any of his justified children*.

To prove the point above named, he maketh a distribution of justified persons in regard of their estate, according to three distinct times: the time of the Law, the time of *John Baptist*, and the time of the Gospel; the first glorious, the second more glorious, the third most glorious.

The first time of the Law was glorious (saith he) because Jesus Christ was in it, and glorious things are spoken of the City of God that then was, yet Christ & those glorious things were then veiled & greatly obscured with the bondage, terrors, & legall government, not only of the Ceremonial Law, (as the Papists hold) but also of the Morall Law, whereby sin was severely taken hold of, and punished sharply in Gods children.

The

The second time between the Law and the Gospel, to wit, the time of *John Baptist*, continuing to the death of Christ, was more glorious then the former; because in it the former legall severity that then lay upon the children of God, began then to slack and cease; for although *John* laid open their sins, and the danger of them, yet we read not of any punishment inflicted on Gods children. Page 102.

The 3^d. time the most glorious, is since Christ groaned out his blood and life upon the Crosse, by which sin it self, and guilt, and punishment are so utterly and infinitely abolished, that there is no sin in the Church of God, and that now God sees no sin in us: and whosoever beleeveth not this poynt is undoubtedly damned. Page 106.

To the strengthening of this his fiction he abuses divers places of *Luiber*, *Calvin*, and others, who (in all likely-hood) never once dreamed of this fancy. And them that are contrary to this his opinion, he loadeth with opprobrious imputation, and vile aspersions, besmearing them with his *Honey-comb*: for his errors *Mr. Eaton* was imprisoned in the Gate-house, as before. Page 108.
Page 44, 45, 54

4. Of the Errors of our moderne Antinomians.

THe Antinomians will say that *Eaton* is dead, and that his errors dyed with him: whatsoever they say, you may read a learned Book set forth by *Mr. Gataker*: in the preface whereof you may see the Opinion of the moderne Antinomians, viz.

1. That the Moral Law is of no use at all to a Believer, nor a rule for him to walke in, nor to examine his life by, and that Christians are free from the mandatory power of it: whence one of them cryed out in the Pulpit, *Away with the Law which cuts off a mans legs, and then bids him walke.*

2. That it is as possible for Christ himselfe to sinne, as for a childe of God to sin.

3. That the childe of God need not, nor ought not to aske pardon for sin, and that it is no lesse then blasphemy for him so to doe.

4. That God doth not chasten any of his children for sin,

nor is it for the sins of Gods people that the Land is punished.

5. That if a man know himselfe to be in the state of grace, though he be drunke or commit murder, God sees no sinne in him.

6. That when *Abraham* denied his wife, and in outward appearance seemed to lye in his distrust, lying, dissembling, and equivocating that his wife was his sister, yea, then all his thoughts, words, and deeds, were perfectly holy and righteous from all spot of sin in the eyes of God freely.

To this I may adde that wholsome exhortation of one of their Teachers in his Pulpit; *Let beleivers sin as fast as they will, they have a Fountain open to wash them*: may not a man expect more honest dealing from a Heathen man, or from a conscientious Papist, that is perswaded that God sees his sin, then from the hand of an *Antinomian* thus principled? For your better information, read *M. Gatakers* learned book before named, now set forth, which is to be sold by *Fulke Clifton* dwelling upon new Fish-street hill.

5. *Of the stirres raised by the Antinomians, and Familists in New-England, and of their banishing of them, set downe by Mr. Wells in a Pooke printed for Ralph Smith at the signe of the Bible in Cornhill; in which you may read a learned Confutation of their errors.*

SOME persons among those (saith my Author) that went hence to New-England, being freighted with many loose and unsound opinions, which they durst not here, they there began to vent them: the nature whereof opened such an easie and wide gate to heaven, that by the Authors lights, friendly and humble carriage, commending highly their own doctrine, as a glorious light, giving comfort to those that they were acquainted with, upon ground of Revelation, not sanctification, working first upon women: traducing godly Ministers to be, and preach under a Covenant of works, dropping their baits by little & little, and angling yet further where they saw them take, and fathering their opinions on those of the best quality in the
Coun-

Countrey; and by the means of Mrs. Hutchinsons double weekly Lecture at Boston, under pretence of repeating Mr. Cottons Sermons, these opinions were quickly dispersed, before authority was aware, into all the Countrey round about.

Which because they had already caught some eminent persons in the Countrey, grew at last to that pride and insolency, that it had almost ruined the poor Church of God, and they did threaten the same very much both in their words and actions.

Their Opinions were such as these.

First, That the Law, and the preaching of it, is of no use at all, to drive a man to Christ.

2. That a man is united to Christ, and justified without faith; yea from eternity.

3. That faith is not a receiving of Christ, but a mans discerning that he hath received him already.

4. That a man is united to Christ onely by the worke of the Spirit upon him without any act of his.

5. That a man is never effectually Christ, till he hath assurance.

6. This assurance is onely from the witnesse of the Spirit.

7. This witnesse of the Spirit is meere immediate, without any respect of the Word, or any concurrence with it.

8. When a man hath once this witnesse he never doubts more.

9. To question my assurance, though I fall into Murder, or Adultery, proves that I never had true assurance.

10. Sanctification can be no evidence of a mans good estate.

11. No comfort can be had from any conditionall promise.

12. Poverty in Spirit (to which Christ pronounceth blessednes, Matth. 5. 3.) is onely this, to see, I have no grace at all.

13. To see I have no grace in me will give me comfort; but to take comfort from sight or grace, is legall.

14. An Hypocrite may have Adams graces that bee had in Innocency.

15. The graces of Saints and Hypocrites differ not.

16. All

16. All graces are in Christ as in the Subject; and none in us, so that Christ beleeves, Christ loves, &c.
 17. Christ is the new creature.
 18. God loves a man never the better for any holiness in him, & nevertheless, be he never so unbelov'd.
 19. Sin in a child of God must never trouble him.
 20. Trouble in conscience for sins of commission, or for neglect of duty, shews a man to be under a covenant of Works.
 21. All Covenants to GOD expressed in works are legal Works.
 22. A Christian is not bound to the Law as a rule of his conversation.
 23. A Christian is not bound to pray, except the Spirit moves him.
 24. A Minister that hath not this (new) light, is not able to edifie others that have it.
 25. The whole letter of the Scripture is a Covenant of works.
 26. No Christian must be prest to duties of holiness.
 27. No Christian must be exhorted to faith, love, and prayer, &c. except we know he hath a Spirit.
 28. A man may have all graces, and yet want Christ.
 29. All a Beleevers activity is only to act sin.
- Now these most of them being so grosse, one would wonder how they should spread so fast & suddenly amongst a people so religious and well taught.

For declaring of this, bee pleased to attend two things.

First, the nature of the Opinions themselves, which open such a faire and easie way to heaven, that men may passe without difficulty. For, if a man need not be troubled by the Law, before faith, but may step to Christ so easily; and then if his faith be no going out of himselfe to take Christ, but only a discerning that Christ is his own already, and is only an act of the Spirit upon him, no act of his owne done by him; and if he for his part must see nothing in himselfe, have nothing, do nothing, only he is to stand still, and waite for Christ to doe all for him. And then if after faith, the Law no rule to walke by, no sorrow

or repentance for sin; he must not be pressed to duties, and need never pray, unlesse moved by the Spirit. And if he falls into sin, he is never the more disliked of God, nor his condition never the worse. And for his assurance, it being given him by the Spirit, he must never let it goe, but abide in the 'biggest of comfort, though hee falls into the grossest sins that he can. Then their way to life was made easie; if so, no marvaile so many like of it.

And this is the very reason, besides the novelty of it, that this kind of Doctrine takes so well here in London, & other parts of the Kingdome; and that you see so many dance after this pipe, running after such and such, crowding the Churches, and filling the doores and windows, even such carnall and vile persons (many of them) as care not to hear any other godly Ministers, but only their Leaders. Oh, it pleaseth nature well to have beaven and their lusts too.

How many of these opinions were, I will not stand to number, but how desperately erroneous they were, I shall shew you in naming some of them.

First, that the whole Letter of the Scripture holdeth forth a Covenant of works, contrary to 3 John 16. 1 Tim. 1. 15. 11. Math. 23. 8. Heb. 10. 11, 12.

Secondly, that in the saving conversion of a sinner, the faculties of the soule, and working thereof are destroyed, and made to cease: and the holy Ghost agitates in stead of them, contrary to Luke 24. 45. John 21. 12. 1 Thes. 5. 23. Heb. 9. 14. John 14. 26.

Thirdly, that God the Father, Son, and holy Ghost, may give themselves to the soul, and that the soul may have true union with Christ, true remission of sins, true marriage and fellowship, true sanctification from the blood of Christ, and yet be an Hypocrite, contrary to Eph. 4. 24.

Fourthly, that there is no inherent righteousness in the Saints, nor any in them, but only in Christ, contrary to 2 Tim. 1. 5. 2 Pet. 1. 4. 2 Tim. 1. 6. 1 John 16.

Fifthly, that the Spirit doth work in Hypocrites by gifts, & graces, but in Gods children immediately, contrary to Heb. 5. 15. 11. Heb. 17.

Sixtly, that a man must take no notice of sin or repentance, for it, contrary to Psal. 51.

Seventhly,

Seventhly, that it is a foul damning error to make Sanctification an evidence of Justification, contrary to *Romans* 8. 1. *John* 3. 10.

Eightly, that the Divell and nature may be the cause of good works. An unsavory speech, contrary to Christs command, *Luke* 4. 22.

You may see a confutation of 82. of these Errours in Master *Well's* his Book.

Unsavorie speeches confuted.

These that follow were adjudged by the Assembly aforesaid, as unsafe speeches.

1. **T**O say we are justified by Faith is an unsafe speech; wee must say, we are justified by Christ.

Answer 1. False, for the constant language of the Scripture is not unsafe; but we are justified by faith, is the constant language of the Scripture, *Rom.* 1. 5. being justified by faith, the righteousness of faith, *Rom.* 10. 3 1, 32. Righteousness by faith, *Phil.* 3. 9, 10.

2. The distinct phrase of the Scripture used in distinguishing Legall and Evangelicall righteousness is no unsafe speech, but such is this, *Rom.* 9. 3 1, 32. Israel found not righteousness, because they sought it of the Law, and not of or by faith. So *Rom.* 10. 5, 6. The righteousness of faith faith thus, &c. The Apostle makes these two so directly opposive, as *membra dividenda*, or contrary species, that there is no danger one should be taken for another; but that it's so safe, as that he that affirms the one, denies the other: yea, in the most exact expression that ever *Paul* made, to exclude whatsoever might be unsafe towards a mans justification, you have this phrase, yea twice in the same verse, *Phil.* 3. 5. not having mine owne righteousness which is of the Law, but that which is through the faith of Christ. And againe, the righteousness which is of God by faith (*in fide*) Ergo, it is no unsafe speech; yea, it must be said on the contrary from those grounds, that to say a man is justified

justified before faith, or without faith, is unsafe, as contrary to the language of the Scriptures.

And for the second part, that we must say, we are justified by Christ, it is true so farre as that it cannot be denied, nor is unsound or unsafe at all to speak; but if it mean a must of necessity always, or only so to speak it as it is here set in opposition to the phrase of being justified by faith, then it is utterly false: for as much as the Scripture leads us along in the way of other expressions ordinarily, & the Apostle gives us the truth of Doctrine & soundness of phrase together, *Rom. 10. 3.* Christ is the end of the Law for righteousness to every one that beleeveth.

2. To evidence justification by sanctification, or graces, favours of Rome.

Answer. Not so, 1. Rome acknowledgeth no justification in our common sense, *Scil.* by righteousness imputed. 2. Rome denieth evidencing of our justification and peace with God, and teacheth doctrine of doubting, & professeth that a man cannot know what God will do with him for life or death, unlesse by speciall Revelation, which is not ordinary: but if they meane old Rome, or Pauls Rome, to which he wrote, it's true, that it favours of the doctrine that they received, as appeareth, *Rom. 8. 28.* All things co-work for good, (the evill of every evill being taken away, which is a point of justification, and this is propounded under the evidence of the love of God) to them that love him, because *Rom. 8. 2. 9. 13, 14.* the evidencing of our being in Christ, freedom from condemnation and adoption is prosecuted by arguments from sanctification, as by having the Spirit, being led by the Spirit, walking after the Spirit, mortifying the deeds of the flesh by the Spirit: and if hereto were added the Doctrine of St. *John*, so abundant this way in his first Epistle (whereof I have already made mention) I doubt not but it was the faith of the Church of Rome that then was, so that the speech is unfavory, and casting a foul asperision on a good thing expressed in the Scripture; but as for the point it selfe, that is included, we refer it to its place, to be discussed when it is rightly stated.

3. If I be holy, I am never the better accepted of God: if I be unholy, I am never the worse: as is I am sure of, be that bath elected me must save me.

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Answer

Answ. These words savour very ill, and relish of a carelesse and ungracious spirit; for howsoever we grant that our acceptation unto justification is alwayes in and through Christ the same in Gods account: yet this expression imports, that though a mans conversation be never so holy and gracious, yet he can expect never the more manifestation of Gods kindenesse and love to him, contrary to *Psal.* 50. ult. To him that orders his conversation aright, I will shew the salvation of God: and *Iohn* 14. 21. It implies secondly, that though a mans conversation be never so vile and sensuall, yet he need not feare or expect any further expression of Gods displeasure and anger to break forth against him, or with-drawings of his favour from him, contrary to *Psal.* 51. 8. 11, 12. where God breaks *Dauids* bones for his sinne, and *Ionab* 2. 4. *Ionab* was as one cast out of Gods presence, and 2 *Chron.* 15. 2. If you forsake him he will forsake you. And in a word, it imports, as if God neither loved righteousness, nor hated wickednesse, contrary to *Psal.* 45. 6, 7. and did take no delight in the obedience of his people, contrary to *Psal.* 147. 11. The Lord delighteth in those that feare him, &c. As concerning the last clause, he that hath elected me must save me; It is true, the foundation of Gods election remaineth sure: yet it is as true, that whom he chuseth, he purposeth to bring to salvation through sanctification of the Spirit, 2 *Thef.* 1. 13.

4. If Christ will let me sinne, let him looke to it, upon his honour be it.

Answ. This retorts the Lords words upon himself, *Pro.* 4. 22. 24. Keep thine heart, &c. Ponder thy paths, &c. and therefore no lesse blasphemous, and is contrary to the professed practise of *David*, *Psal.* 18. 23. I was upright before him, and kept my selfe from mine iniquity: The latter clause puts the cause of Gods dishonour upon himselfe, no lesse blasphemous then the former, and contrary to *Rom.* 2. 23. where the dishonouring of God is laid upon themselves.

5. Here is a great stirre about graces and looking to hearts: but give me Christ, I seek not for graces, but for Christ, I seeke not for promises, but for Christ, I seek not for sanctification, but for Christ, tell not me of meditation and duties, but tell me of Christ.

Answ. 1. This speech seemeth to makes flat opposition be-

tween Christ and his graces, contrary to that in *Joh. 1. 16.* Of his fulnesse we all received, and grace for graces, and between Christ and his promises, contrary to *Gal. 3. 13, 14.* Christ was made a curse, that we might receive the promise of the Spirit: & *Luke 1. 70.* with *74.* And betwixt Christ and all holy duties, contrary to *Titus 2. 14.* and therefore hold forth expressions not agreeing to wholsome Doctrine.

6. A living faith, that bath living fruits, may grow from the living Law.

Ans. This whole speech is utterly crosse to the sound form of words required, *2 Tim. 1. 13.* Hold fast the forme of sound words. 1. That a Hypocrite may have a living Law, is contrary to *James 2. 17.* where the Hypocrites faith is called a dead faith. 2. That a Hypocrite may bring forth living fruit, is contrary to that, *Heb. 9. 14.* 3. That all this growes from a living Law, contrary *2 Cor. 3. 6.* where the Law is called a killing Letter. And to *Gal. 3. 21.* If there had been a Law which could have given life, &c.

7. I may know I am Christs, not because I doe crucifie the lusts of the flesh, but because I do not crucifie them, but beleve in Christ that crucified my lusts for me.

Ans. 1. The phrase is contrary to the Scripture language, *Gal. 5. 24.* They that are Christs have crucified the flesh with the affections and lusts. 2. It savours of the flesh, for these three things may seeme to bee expressed in it. 1. If Scripture makes not opposite, but subordinate, *Rom. 8. 13.* I through the Spirit crucifie the flesh. 2. That if I do not crucifie my lusts, then there is an open & free way of looking to Christ, contrary to the Scripture, *Mat. 5. 8.* Blessed are the pure in heart, for they shall see God, both in boldness of faith here, & fruition hereafter, *2 Tim. 2. 19.* Let every one that names the Lord Jesus depart from iniquity. 3. That beleiving in Christ may ease me from endeavouring to crucifie my lusts in my own person; which is so grosse, that it needs no more confutation then to name it. 4. The safe sense that may be possibly intended in such a speech is this. If I crucifie the flesh in my own strength, is no safe evidence of my being in Christ; but if renouncing my selfe, I crucifie the flesh in the strength of Christ, applying his death by faith, it is a safe e-

vidence of my being in Christ: but this sense conveyed in these words, is to convey wholesome Doctrine in an unwholesome channel, & a darkning and losing the truth in an unfavoury expression.

8. Peter more leaned to a Covenant of works then Paul, Pauls doctrine was more for free grace then Peters.

Ans. To oppose these persons, & the doctrine of these two Apostles of Christ, who were guided by one & the same Spirit in preaching and penning thereof, (2 Pet. 1.21. Holy men of God spake as they were moved by the holy Ghost, 2 Tim. 3. 16. All Scriptures is given by inspiration of God) in such a point as the Covenant of works and grace, is little lesse then blasphemy.

9. If Christ be my sanctification, what need I look to any thing in my selfe to evidence my justification?

Ans. This position is therefore unsound, because it holds forth Christ to be my sanctification, so as that I need not look to any inherent holinesse in my selfe; whereas Christ is therefore said to be our sanctification, because he works sanctification in us, and we daily ought to grow up in him, by receiving new supply & increase of grace from his fulnesse, according to 2 Pet. 3. 18. Grow in grace, and in the knowledge of our Lord Jesus Christ.

These with many other had so infected the Church, that if God had not wrought wonderfully for his truth, they had overwhelmed us that would not consent into bloudy and cruell martyrdom as their own Sermons did stir them up, and their threats gave us occasion to feare.

But God in this did not sit still, as asleep, (saith my Author) while these Tares choakt the Wheat, though he suffered the enemy to sow them, but he manifested his dislike in notorious judgments upon the prime fomenters of them.

As first, Mistress Hutchinson, the Generalissimo, the high Priestesse of the new religion, was delivered at one time of 30. monstrous Births, or thereabouts, much about the number of her monstrous opinions; some were bigger, some lesse, none of them having humane shape, but shap't like her opinions: Mistress Dier another of the same crew, was delivered of a large woman-child which was stil-born: it had no head, but a face upon

upon the breast & the eares (which were like an *Ape*) stood in the shoulders, the eyes and mouth stood far out, the nose was looking upwards, the breast and back full of sharp prickles, the navell, belly, and privy parts were where the back and hips should be, and the back parts were on that side that the face was: the armes and legges, thighs and hands were as other children, but in stead of toes, it had upon each foot three claws, with Talons like a young Fowle: upon the back above the belly it had two great holes like mouthes, and in each of them stuck a piece of flesh: It had no fore-head, but in the place thereof above the eyes, four horns, whereof two were above an inch long, hard and sharpe, the other two somewhat shorter. Thus God punisht those monstrous Wretches, with a monstrous fruit, sprung from their womb, as had before sprung from their braines.

But as the Jewes in the sad portents appearing before the last destruction of *Jerusalem*, construed all things to the best, though never so apparent, so did they: and whatsoever might seeme prodigious in any of these births, the burthen they laid upon the Church, which they thought their enemies.

Then God stirred up his people to call an assembly of Ministers, who confuted these opinions publikely, and made the authors and upholders of them unable to answer, although they could not make them yeeld.

But lastly, God put it into the hearts of the Civil Magistrates to convent the chief Leaders of them: and after many fruitlesse admonitions given, they proceeded to sentence: some they disfranchised; others they excommunicated, and some they banisht.

A seditious Minister, one Mr. *Whelewright* was one, and Mistris *Hutchinson* another, who going to plant her selfe in an Island, called *Read-Island* under the Dutch, where they could not agree, but were miserably divided into sundry Sects, removed from thence to an Island called *Hell-gate*, where the *Indians* set upon her and slew her and her daughter, and daughters husband, children and family: some report that the *Indians* burnt them.

The *Antinomians* speak much of free grace, but doe not un-

derstand what it is: They affirme the first grace of God towards his elect that are justified before the world was, to be like the Sunne beames in the morning, when he riseth, that inlightneth the darke earth in which there is no preparation to the enlightning.

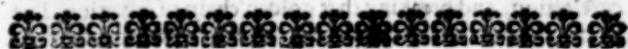
So the Lord shineth in the hearts of his elect justified ones in the very time of their most wicked actions, and then in the midst of their sinnes, as in the very Acts of *Adultery, Murder, &c.* God lifts up the light of his countenance upon them, and gives them peace the effect of their justification with God from all eternity.

These slight and contemne repentance calling it a worke of the Law, and their owne fancy presumption they call that justifying faith; they call that justifying faith, or free grace, by which say they they are justified before God. That is a grosse delusion and a mistake of the whole Gospel, which consisteth of two parts, *viz.* of Repentance and Remission of sin: Doe not these *Antinomians* blaspheme against the truth in calling Repentance a worke of the Law, and a popish doctrine being part of free grace and Gods gift; yea so necessary as our Lord affirmeth, *Luke 13. Except yee repent yee shall all likewise perish?*

There are many other Sects among us, they multiplying daily; for which I referre you to the Catalogue and discovery of the errors, heresies, and blasphemies set downe by *Mr. Edwards* in his *Gangrena*: in the first part thereof he reckoneth up 176. and in the second part 23. more, in all 199. And *Mr. Wells* also setteth downe a Catalogue of 81. erroneous opinions in his booke called the short story of the Rise, Reigne, and Ruine of the *Antinomians, Familists, and Libertines* that infected the Churches of *New-England*, and how they were confuted by the Assembly of Ministers there: as also of the Magistrates proceedings in Court against them. (They are now not to be counted or numbred as before.) My humble prayer to Almighty God is, that it would please him to bring into the way of truth all such as have erred and are deceived.

And thus much of the *Antinomians*: read *Mr. Wells* his book, where you shall read their opinions at large with a learned Confutation.

OF



Of Arminians.

THE *Arminians* are so called of *James Arminius*, who was professor of Divinity at *Leiden* in the Low-countries, in the year of our Lord God, 1605. They are also called *Remonstrants*.

Their Errors follow.

1. Concerning Gods Predestination.

THAT the will of God to save such as shall believe and persevere in faith and obedience of faith, is the whole and entire decree of the election to salvation, and that nothing else concerning that decree is revealed in the word of God.

These Teachers deceive the simpler sort, and plainly gain-say the holy Scripture, which witnesseth that God not onely will save such as shall believe, but also from eternity hath chosen some certaine men, upon whom rather then upon others, he would bestow faith in Christ, & perseverance, as it is written, *Joh. 17. 6. I have declared thy Name to the men which thou gavest me: Like manner, Acts 13. 48. As many as were ordained to eternall life believed.* And *Eph. 1. 4. He hath chosen us before the foundation of the World.*

2. They teach that the election of God to salvation is manifold, one generall & indefinite, and this again either incomplete, revocable, not peremptory or conditionall; or else complete, irrevocable, peremptory, or absolute; likewise that there is one election unto faith, another to salvation, so that election unto justifying faith may bee without peremptory election to salvation: This is a figment of mans braine, devised with-

without any ground in the Scripture, corrupting the doctrine of election, and breaking that golden chain of salvation, Rom. 8. 30. *Whom he hath predestinated, them also hath called: and whom he hath called, them also he hath justified: and whom he hath justified also he hath glorified.*

3. They teach not the good pleasure and purpose of God, whereof the Scripture maketh mention in the doctrine of election, doth not consist herein, that God did elect some certain men rather then others: but in this, *viz.* That God from among all possible conditions (amongst which are the workes of the Law also) or out of the ranke of all things did chuse as condition to salvation, the act of faith (in it selfe ignoble) and imperfect obedience, and was graciously pleased to repute it for perfect obedience, and account it worthy of the reward of everlasting life. By this pernicious error, the good pleasure of God and merit of Christ is weakned, besides that by such unprofitable questions men are called from the Truth to free justification, and from the single plainnesse of the Scriptures, and that of the Apostle is out-faced as untrue: 2 Tim.

1. 9. *God hath called us with a holy calling, not according to our works, but according to his purpose and grace which was given to us through Christ Jesus before the world began.*

4. They teach that in election unto faith, this condition is formerly required, *viz.* That a man may use the light of reason aright, that hee bee honest, lowly, and humble, and disposed unto eternall life, as though in some sort election depended on these things, for these Teachers have a strong tangle of *Pelagius*, and broadly enough tell the Apostle that he is wise, when he sayes, Ephes. 2. 3. *We had all our conversations in times past in the lust of the flesh, fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath as well as others.*

But God which is rich in mercy, through his great love wherewith he loved us,

Even when we were dead in sinnes, hath quickned us together with Christ, (by grace ye are saved)

And hath raised us up together, and made us sit together in heavenly places in Jesus Christ,

That he might shew in the ages to come the exceeding riches of his grace in his kindnesse towards us in Jesus Christ.

For by grace yee are saved through faith, and that not of your selves, it is the gift of God;

Not of works, lest any should boast.

5. They teach, that incompleat and not peremptory election of singular persons is made by reason of fore-seen faith, repentance, sanctity, godlinesse, and that this is the gracious and Evangelicall worthinesse, by which he that is chosen becomes worthier then he that is not chosen: and therefore that faith, the obedience of faith, sanctity, godlinesse, and perseverance are not the fruits or effects of the unchangeable election unto glory, but conditions and causes *sine quibus non*, (that is to say, without which a thing is not brought to passe) before required and fore-seene as already performed by those who are compleatly to be chosen, a thing repugnant to the whole Scripture, which every where beates into our eares and hearts these and such like sayings, Rom. 9. 11. Election is not of works, but of him that calleth, Acts 13. 48. As many as were ordained to everlasting life, beleevued, John 15. 16. Ye have not chosen mee, but I have chosen you, Rom. 11. 6. If of grace, not of workes, 1 John 4. 10. Herein is love, not that we loved God, but that he first loved us, and sent his Son, &c.

6. That not all election to salvation is unchangeable, but that some which are elected, withstanding Gods decree may perish, and for ever doe perish. By which grosse error they both make God mutable, and overthrow the comfort of the godly concerning the certainty of their salvation, and contradict the holy Scriptures, teaching, Matth. 24. 24. That the Elect cannot be seduced, John 6. 39. That Christ doth not lose those are given to him by his Father, Rom. 8. 30. That God whom he hath predestinated, called, justified, them he doth also glorifie.

7. They teach, that in this life there is no fruit, no sence, no certainty of immutable election unto glory, but upon condition, contingent and mutable: for besides that it is absurd to make an uncertain certainty. These things contrary to the experience of the godly, who with the Apostle, triumph upon the

sence of their election, and extoll this benefit of God, who rejoyce with the Disciples according to the admonition of Christ, Luke 10. 20. *That their names are written in heaven.* And lastly, who oppose the sense of their election against the fiery darts of devillish temptations, demanding, Rom. 8. 33. *Who shall lay any thing to the charge of Gods elect?*

8. They teach, that God out of his meere just will hath not decreed to leave any man in the fall of *Adam* and common state of sin and damnation, or to passe over any in the communication of grace necessary to faith and conversion, for that stands firme, Rom. 9. 18. *Hee hath compassion upon whom hee will, and whom hee will hee hardeneth.* And that Matth. 13. 11. *To you is given to know the mysteries of the kingdome of Heaven, but to them it is not given.* In like manner Matth. 11. 25, 26. *I glorifie thee, Father, Lord of Heaven and Earth, that thou hast hidden these things from the wise and understanding men, and hast revealed them unto Babes: Even so, O Father, because thy good pleasure was such.*

9. They teach, that the cause why God sends the Gospel rather to this Nation than to another, is not the meere and onely good pleasure of God, but because this Nation is better and more worthy of it then that to which hee hath not communicated the Gospel: for *Moses* gain-sayes this, speaking thus unto the people *Israel*, Deut 10. 14, 15. *Behold, Heaven and the Heaven of Heavens is the Lord thy Gods, and the earth, with all that therein is: Notwithstanding the Lord set his delight in thy Fathers to love them, and did chuse their seed after them, even you above all people, as appeareth this day.* And Christ, Matth. 11. 21. *Woe be to thee Chorazin, woe be to thee Bethsaida, for if the great Workes which had bene done in you, had bene done in Tyrus and Sydon, they had repented long agoe in Sackcloth and ashes.*

2. *Their Errors concerning Christs death, and the redemption of men by it.*

They teach that God the Father ordained his Son unto the death of the Crosse without any certaine and determinate counsell of saving any particular man expressly, so that its necessary profit and dignity might have remained whole, sound, and perfect in every respect, compleat and entire in the impetration of Christs death, although the obtained redemption had never actually been applyed to any particular person: for that assertion is reproachfull to the wisdom of God the Father, and the merit of Jesus Christ, and contrary to the Scripture, where our Saviour Christ saith, *Joh. 10. 15. I lay downe my life for my sheep, v. 27. And I know them.* The Prophet speaketh thus of our Saviour, *Isa. 53. 10. When he shall make his son a sacrifice for sin, he shall see his seed and prolong his dayes, and the will of the Lord shall prosper in his hands.* Lastly, it overthroweth any Article of our faith, wherein we doe believe that there is a Church.

2. They teach, that this was not the will of God, that he might establish a new Covenant of Grace by his blood, but that he might onely procure unto his Father the bare right of making againe with men any Covenant whatsoever, whether of grace or of works: for this thwarteth the Scripture, which teacheth that Christ is made the surety and Mediator of a better, that is, a new Covenant, *Heb. 7. 22. and Heb. 9. 17.* The Testament is confirmed when men are dead.

3. They teach that Christ by his satisfaction did not certainly merit for any mans salvation it selfe, and faith by which this satisfaction of Christ may be effectually applyed unto salvation, but onely that he purchased his Fathers power or resolution to enter into a new match with man-kinde, and to prescribe them what new Covenant soever he pleased. The performance of which condition should depend upon mans free will, and that therefore it might fall out that either no man or every man might fulfil them: for these esteeme too too basely of

Christs death, in no wise acknowledging the chiefeft and moft excellent fruit and benefit procured thereby, and will call up againe the *Pelagian* heresie from hell.

4. They teach, that the new Covenant of grace with God the Father, by the mediation of Christs death made with men, doth not consist herein, *viz.* That we are justified before God, and saved by faith, insomuch as it apprehendeth the merit of Christ, but herein, *viz.* That God, the exaction of perfect legall obedience being abrogated, reputes faith it selfe and the perfect obedience of faith for the perfect obedience of the Law, and graciously thinks it worthy of the reward of eternal life. This concludeth the Scripture, *Rom. 5.25.* *All are justified freely by grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a reconciliation through faith in his blood.* And with wicked *Socinus* they being in an uncouth and strange justification of man before God, contrary to the consent of the whole Church.

5. They teach, that all men are received into the state of reconciliation and grace of the Covenant, so that no body shall be condemned for originall sin; nor in respect of it be lyable unto death or damnation: but all acquitted and freed from the guilt of that sin.

This opinion is contrary to the Scripture, which affirms, that by nature we are the children of wrath. This the *Arminians* learnt from the *Anabaptists*.

They imply the distinction of impetration and application, to the end that they may infuse this opinion unto unskilfull and unwary wits; namely, that God as much as concernes him, would conferre upon all men equally those benefits which are promised by Christs death. And whereas some rather then others are made partakers of forgiveness of sins & life eternall: and this diversity depends upon their owne free-will, applying it selfe unto grace indifferently offered, but not upon the singular gift of mercy effectually working in them rather then others, that they may apply this grace unto themselves: for they while they beare the world in hand, that they propound this distinction with a sound meaning, they go about to make the people drink of the poysonous cup of *Pelagianisme*.

7. They teach that Christ neither could, nor ought to dye, neither

neither did dye for those whom God dearly loved, and chose unto eternal life, seeing such stood in no need of Christs death.

In this they contradict the Apostle, who saith, *Gal. 2. 20. Christ loved me, and gave himselfe for me.* In like manner, *Rom. 8. 33. Who shall lay any thing to the charge of Christs chosen? It is God that justifieth, who shall condemn? It is Christ which is dead, to wit for them.* And our Saviour averring, *John 10. 15. I lay down my life for my sheepe.* And *John 15. 12. This is my Commandement, that ye love one another as I have loved you: greater love then this no man hath, that a man lay down his life for his friends.*

Thirdly and fourthly, their Errours concerning mans corruption and conversion unto God.

1. They teach, that it cannot be wel objected, that Originall sin of it selfe is sufficient for the condemning of all mankinde, or for the deserving of any temporall or eternall punishment.

In this they goe against the Apostle, who saith, *Rom. 5. By one man sinne entred into the world, and death by sinne, and so death passed upon all men, for that all have sinned.* And verse 16. *The judgement was by one to condemnation, Rom. 6. 23. The wages of sin is death.*

2. They teach that spirituall gifts or good qualities, or vertues, such as our goodnesse, holinesse, or righteousness, could not be seated in the will of man in his first creation: and therefore in his fall the will could not be bereft of them.

This is contrary to the Image of God laid down by the Apostle, *Eph. 4. 24. where he describeth it by righteousness and holinesse, which doubtlesse are placed in the will.*

3. They teach that in spiritual death no spiritual gifts were separated from the will of man, for that the will it selfe was never corrupted, but only encombred by the darkenesse of the understanding, & unrulines of the affections: which impediments being removed, the will may be put into her own inbred faculty of freedome, that is, of her selfe, will or nill, chuse or refuse any kind of good set before her.

Verily, this is a new feigned and erroneous piece of doctrine, bent on purpose for the enhancing of the forces of free will, contrary to that of the Prophet, *Jer. 17. 5. The heart is deceitfull above all things; and desperately wicked.* And that of the Apostle, *Eph. 2. 3. Among whom (namely the children of disobedience) all we had our conversation in times past, in the lusts of our flesh, fulfilling the wills of the flesh and of the minde.*

4. They teach that an unregenerate man is not properly nor totally dead in sins, nor destitute of all strength tending to spirituall good, but that he is able to hunger and thirst after righteousness or everlasting life, & to offer the Sacrifice of an humble and contrite heart, even such as is acceptable to God.

These assertions march against the direct testimonies of Scriptures, *Ephes. 2. 1. 5. We were dead in trespasses and sinnes, Genesis 6. 7, 8. 21. Every imagination of the thoughts of mans heart is onely evill continually.* Moreover, the hungering and thirsting for deliverance out of miserie, and for life eternall, as also offering to God the sacrifice of a broken heart, is proper to the Regenerate, and such as are called blessed, *Psal. 15. 9. Matth. 5. 6.*

5. They teach, that a corrupt & naturall man can so rightly use common grace (by which they mean the light of nature, or those gifts which are left him after the fall) that by the good use thereof he may obtain to a greater; namely, Evangelicall, or saving grace: and by degrees at length salvation it selfe. And that God for his part sheweth himself ready in this manner to reveale Christ to all men, seeing he doth sufficiently and efficaciously afford to every man necessary meanes for the making Christ known, and for faith and repentance.

This is convinced to be false, as by the experience of all ages in the world, so also by Scriptures, *Psal. 147. 19, 20. Hee sheweth his word unto Jacob; his statutes and his judgements unto Israel; He hath not dealt so with any nation; and as for his judgements they have not known them, Acts 14. 16. God in times past suffered all Nations to walke in their own wayes, Acts 16. 6, 7. Paul and his company were forbidden to preach the Word in Asia; and after they were come to Mysia, they offered to goe unto Bythynia; but the Spirit suffered them not.*

6. They

6. They teach, that in true conversion of a man there cannot be infused by God any new qualities, habits, or gifts into his will; and so faith, by which we are first converted, & from which we are stiled faithfull, is not any gift or quality infused by God, but only an act of man, that this faith cannot be called a gift otherwise then in regard of the power or meanes given us of attaining it.

These strange positions are contrary to holy Scriptures, which testifie unto us, that God doth infuse or shed downe into our hearts new qualities of faith, obedience, and some of his love towards us, *Jer. 31. 33. I put my law into their inward parts, and write it in their hearts, Isa. 44. 3. I will poure water upon him that is thirsty, and floods upon the dry grounds; I will poure my spirit upon the seed, Rom. 5. 5. The love of God is shed abroad in our hearts, by the holy Ghost which is given unto us.* They contradict also the continuall practice of the church, which useth to pray after the manner prescribed by the Prophet, *Convert me O Lord and I shall be converted, Jer. 31. 18.*

7. They teach, that the grace wherewith we are converted unto God is nothing else but a gentle inducement, or (as others explain it) that the most noble kinde of working a mans conversion, and most sutable to our nature is performed by swafory motives or advice; and that no cause can be alledged why even such morall grace alone should not of naturall men make spirituall. Nay moreover, that God doth not produce the consent of our will otherwise then by way of morall counselling, and that the efficacie of Gods working, wherein hee exceedeth the working of the devill, consisteth in this, that the devill promisseth temporary things, but God things eternall.

This is down-right Pelagianisme, and warreth against the whole course of Scriptures, which besides this swafory course of moving acknowledgeth in the conversion of man another manner of working of Gods spirit, and that more divine, and of farre greater efficacie, *Ezek. 36. 26. I will give you a new heart and a new spirit will I put within you; and I will take away the stony heart out of your fleshs, and will give you an heart of fleshs.*

8. That God in regenerating a man doth not imploy that omnipotens strength whereby he may powerfully and infal-

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libly bow and bend his will unto faith & conversion; but that all the gracious operations which God useth for our conversion being accomplished, neverthelesse man may withstand God, and his holy Spirit intending that mans conversion; yea, & oftentimes doth make a qual resistance; so it lyeth in mans power to be, or not to be regenerate.

This amounteth to no lesse then the denying of all efficacy to Gods grace in our conversion, and to the subjecting of the work of Almighty God unto the will of man, which is flat contrary to the Doctrine of the Apostles, *Ephes. 1. 19. That we believe according to the working of his mighty power.* And *2 Thes. 1. 11. That God fulfilleth all the pleasure of his goodnesse, & the worke of faith with power.* And *2 Pet. 1. 3. That Gods power hath given to us all things that pertain to life and godlinesse.*

9. They teach, that grace and free-will are co-partning causes joyntly concurring to the beginning of conversion, and that grace doth not in the order of causality goe before the action of the will. That is, that God doth effectually help mans will to conversion before the wil of man moveth and determineth or setteth it selfe thereunto.

This doctrine was long since condemned by the ancient Church among the Pelagian Errours out of the Apostles Authority *Rom. 9. 16. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercie.* And *1 Cor. 4. 7. Who maketh thee to differ from another? and what hast thou that thou didst not receive? Item. Phil. 2. 13. It is God which worketh in you both to will and to doe of his good pleasure.*

5. Error concerning the perseverance of the Saints.

1. They teach, that the perseverance of the faithfull is not an effect of election, nor any gift of God purchased by the death of Christ; but that it is a condition of the new Covenant which is to be performed by mans part by his owne free will before his (as they themselves speake) peremptorily election and justification; whereas the holy Scriptures testifie, that it followeth election, and is given to the Elect by vertue of

of Christs death, resurrection, and intercession, Rom. 8. 32. *He that spared not his own Son, but delivered him up for us; how shall not be with him give us freely all things? Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who is he that condemneth? It is Christ that dyed, yea, or rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us: who shall separate us from the love of Christ?*

2. They teach, that God indeed furnisheth the faithfull man with sufficient strength to persevere, and is ready to maintain that strength in him if he himselfe be not wanting to his duty: yet notwithstanding, when as all abilities necessary unto perseverance, and all things which God is pleased to use for the preservation of Faith once granted, and set in readinesse, that it still remaineth in the choyse and pleasure of mans will to perform or not.

This opinion is easily discovered to be an Impe of Pelagianisme; which whilst it strives to make man free, maketh him sacrilegious, contrary to the uniforme and perpetuall consent of Evangelical doctrine, which quite strippeth a man of matter of boasting, & ascribeth the glory of his benefit to Gods grace only; & contrary to the Apostle, witnessing that it is God that shall confirme us unto the end, that we may be blamelesse in the day of our Lord Jesus Christ.

3. They teach that the regenerate and true beleevers, not only may totally & finally fall from justifying faith, as also from grace and salvation, but that frequently also they indeed doe fall from all these, and perish everlastingly.

This opinion maketh the grace of justification and regeneration, and Christs continuall custody void & of none effect, contrary to the expresse words of St. Paul, Rom. 5. 8. *While we were yet sinners, Christ dyed for us, much more then being justified by his blood, we shall be saved from wrath through him.* And contrary to the Apostle St. John, 1 John 3. 9. *Whoever is borne of God sinneth not, for his seed remaineth in him, neither can he sin, because he is borne of God.* And also contrary to the word of our Saviour, John 10. 28, 29. *I give eternall life to my sheep, and they shall never perish, neither shall any pluck them out of my hand: my Father which gave them me is greater then all, and none is able to plucke them out of my Fathers hand.*

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4. They

4. They teach that the regenerate & truly faithful may sin the sin unto death, or against the holy Ghost.

St. John in his first Epistle, Chap. 5. Verse 16. Having made mention of such as sinned unto death, and forbidden to pray for them presently, *verse 16. addeth; Wee know that whosoever is borne of God sinneth not*, to wit, that kind of sin; but hee that is begotten of God keepeth himselfe, and that wicked one toucheth him not.

5. They teach that no certainty of future perseverance can be had in this life without speciall revelation.

By this Doctrine the solid comfort of true beleivers in this life is quite taken away, and the doctrine of doubtfulness (avouched by the Papists) is brought againe into the Church; whereas the holy Scripture every where draweth this assurance, not from speciall and extraordinary revelation, but from the proper marks and signs of Gods children, and from the infallible promises made by God himselfe, especially the Apostle, Rom. 8. 39. *No creature is able to separate us from the love of God; which is in Jesus Christ*, 1 Joh. 3. 24. *He that keepeth his Commandment dwelleth in him and he is in him; and hereby we know that he abideth in us, even by the spirit which he hath given us.*

6. They teach that the doctrine maintaining assurance and perseverance, and of salvation, is of its own nature & gift a soft pillow for the flesh, and hurtfull to good manners, godlinesse, praying, and other holy exercises; and contrariwise that it is a true commendable thing to be doubtfull of such perseverance. The opposers of this assurance do evidently shew that they know not the powerfulnesse of Gods grace, nor the operation of the holy Ghost dwelling in the heart, & spare not to outface the Apostle John, affirming the contrary in expresse terms, 1 Joh. 3. 2, 3. *Beloved now are we the Sons of God, and it doth not yet appeare what we shall be; but we know that when hee shall appeare, we shall be like him, for we shall see him as he is. And every man, that hath this hope in him purifieth himselfe, even as he is pure.* They are also refuted by the examples of holy men both in the old and new Testament: who though wel assured of their own perseverance and salvation, yet gave not over prayers and other exercises of godlinesse.

7. They teach that the faith of those that beleeve but for a season differeth not from justifying and saving faith, but only in respect of continuance: Christ himself manifestly puts, *Mat. 13. 20. Luke 8. 13.* a three-fold disparison between temporisers and true beleevers, saying that those receive the seed in a stony ground: these in a good ground, that is, an honest and good heart: those want root, these have a fast root; these are fruitless, these bring forth their fruit with diversity of yeeld, & that with patience, that is, with constancy and perseverance.

8. They teach that it is absurd that a man should lose his first regeneration, and be again new-born spiritually.

They that teach this, doe thereby deny the uncorruptible-nesse of that divine seed whereof we are born anew, contrary to the testimony of the Apostle St. Peter, *1 Pet. 1. 23. Being born anew not of corruptible seed, but of incorruptible.*

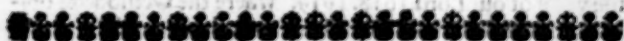
9. They teach that Christ never prayed for the faithfulls infallible perseverance in faith, in which they contradict Christ his saying to Peter, *Lu. 22. 32. I have prayed for thee that thy faith faile not.* And also witnessing, *John 17. 20.* That himselfe prayed not only for his Apostles, but also for all that should believe by their word, when he said, *vers. 11. Holy Father keepe thine owne, (namely) those whom thou hast given me, and ver. 15. I pray that thou shouldst not take them out of the world, but that thou shouldst keep them from the evill.*

For your better satisfaction read the Synod held at *Dort* in the years of our Lord 1618. 1619. where the Orthodoxe opinions of the Reformed Churches are set down, and the errors before named condemned. King *James* of blessed memory was a speciall means for the suppressing of these Sectaries, as appeareth by his writings against them.

Predestination to life is the everlasting purpose of God, whereby before the foundations of the world were laid, he hath constantly decreed by his counsels secret to us, to deliver from curse & damnation those whom he hath chosen in Christ out of man-kind, and to bring them to Christ, to everlasting salvation, as Vessells made to honour: therefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit, working in due season; they

through grace obey the calling, they bee justified freely, they be made Sonnes of God by adoption, they be made like the Image of his onely Son Jesus Christ, they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of predestination, and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feelee in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, & drawing up their minde to high and heavenly things, as well because it doth greatly establish & confirm their faith of eternall salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnall persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods predestination, is a most dangerous down-fall, whereby the devill doth thrust them either into desperation, or into wretchlesnesse of most uncleane living, no lesse perillous then desperation. Furthermore, we must receive Gods promises, in such wise as they be generally set forth in holy Scripture, & in our doings that will of God is to be followed, which we have expressly declared unto us in the word of God. To conclude, sith we cannot our selves think one good thought: let us not in the work of salvation attribute any thing to our selves, but to God let us give all the glory.



Of the Socinians.

In treating of these Sectaries I will propose:

1. *Their Originall.*
2. *Some of their chiefe Errours, with the refutation of them.*

1. **S**ocinisme or Socinianiisme hath its name from *Lelius Socinus*, and his Nephew *Faustus Socinus*, both *Italians* of *Siena* in the *State* of *Florence*.

2. *Lelius*

2. *Lelius Socinus* in the time of *Mr. Calvin*, broached his opinions by private Letters, written to *Calvin: Faustus* his Son, by publike writings, and by books followed the steps of his Father in corrupting and traducing the sincere and Orthodox Faith.

3. For *Socinianisme* is a compound of many pernicious and antiquated heresies, in which are revived the errors especially of these five Sects, viz. *Ebionites*, *Arrians*, *Photinians*, *Servetians*, *Antitrinitarians*, with which are joyned the *Samosatians* and *Sabellians*, of whom also they participate. Their erroneous and dangerous opinions may be read especially in the works of *Socinus*, *Ostorodius*, *Catechesis Racoviensis*, *Crellius*, *Volkelius*, and others.

The principall of them may be reduced to the heads following being sixe in number.

1. Concerning God.

1. That there is no naturall knowledge of God, by which we may be instructed to any kinde of acknowledgement or belief of a Deity, or any thing concerning the being of God.

Refuted, *Rom. 1. 20. Rom. 2. 14.*

2. Christ his Incarnation.

2. That the Incarnation of Christ is repugnant to reason, and cannot be sufficiently proved out of Scripture.

Refuted *Iohn 1. 14.*

Deity.

That Christ is not truly God, and that the belief of his divine nature is not agreeable to Scripture.

Refuted, *1 Iohn 5. 7, 8. Phil. 2. 6. Iohn 5. 18.*

Satisfaction.

That Christ did not by his death satisfie for our sins.

Refuted, *Iohn 11. 5. 2 Cor. 5. 15. Tit. 2. 14. Manb. 20. 18. 1 Tim. 2. 6.*

That the holy Ghost is not God.

Refuted, 1 John 5. 7.

4. The Trinity.

That it is repugnant to the Word of God, to beleeve three Persons and one God.

Refuted 11 John 5. 7. Matth. 28. 19.

5. Man.

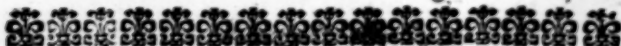
That man in the state of Innocency was not created in original righteousness.

Refuted Eccle. 7. 29.

6. The Scripture or Word of God.

That the old Testament is not necessary for a Christian man, though it may be profitably read.

Refuted, John 5. 46. Acts 17. 11.



Antitrinitarians, or new Arrians.

*The Originall
of these new
Arrians.*

Called *Arrians* of the old Heretick *Arrius*, who was a Deacon of the Church of *Alexandria*, *Achillas* the Bishop being dead, and *Arrius* having not the Bishoprick given him, which he desired, *Alexander* being chosen, he infected the world with this heresie: he was condemned in the Councell of *Nice* by 318. Bishops under the Emperour *Constantine* the great, and banished: he died as *Judas* the Traitor did, his Bowels falling out of his belly.

Their blasphemies.

The *Antitrinitarians* have renewed *Arrius* his old heresie, and they are called *Antitrinitarians* because the blaspheme and vio-

violate the holy Trinity. These *Antitrinitarians* sprung up in *Polonia* and neighbour Countreyes in the year of our Lord, 1593. Against this Sect Doctor *Pelargus Wigandus*, and others have written learned Treatises.

The horrible blasphemies and devilish opinions of these Hereticks I am loath to name, but that my desire is that Christians should take notice of them to beware of them.

1. They deny the Trinity of Persons: which blasphemie *St. John* refuteth, 1 *John* 5. 7. *There are three that beare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* Read *Gen.* 1. 26. And God said, let us make man in our owne Image, and God created man in his own Image. *Matth.* 3. vers. 17.

2. They deny the Son to be God: which blasphemy is refuted, *Isa.* 9. 6. *For unto us a Child is borne, unto us a Sonne is given: his name shall be called Wonderful, Counsellour, the mighty God, &c.* *John* 1. ver. 1, 2. *In the beginning was the Word, and the Word was with God, and the Word was God.*

3. The eternall generation of the Son to be against reason, against truth: refuted *Mic.* 5. 2. *Thou Bethlehem Ephrata, out of thee shall come to be a Ruler in Israel, whose goings have beene of olde from everlasting,* *John* 1. 14. *Psal.* 7. *Col.* 1. 15.

4. Christ not to be called God in respect of his Essence, but by reason of his dominion, which is refuted *John* 10. 30. *I & the Father are one.* 1 *John* 5. *Heb.* 1. 3. *Psal.* 2. vers. 7.

5. The holy Ghost not to be God, refuted, *Acts* 5. 3. *Why hath Satan filled thy heart to lye to the holy Ghost?* 4. *Thou hast not lien to men but to God.* *Ka.* 4. 8. 16. *Job* 33. 14. *Psal.* 33. 6.

From these false Doctrines and Heresies good Lord deliver us.

These Heretickes have beene heretofore burnt among us, as Anno 1611. March 18. *Bartholomew Legate*, an obstinate Arrian, was burnt in *Smithfield*; he refused all favour, condemned Ecclesiasticall Government. And in the moneth of April following, one *Edward Wightman* was burnt at *Liechfield* for the same Heresie. *Queene Elizabeth* of blessed memory hearing of them, said, she was very sorrowfull to heare that shee had such Monsters in her Kingdome; and truly, it grieveth

grieveth me very much to relate their blasphemous and diabolish opinions.



Of Millenaries.

AN Heresie frequent at this time. This Sect looke for a temporary Kingdome of Christ, that must begin presently, and last 1000. years. Of this opinion are many of our Apocalyptical men, that study more future events then their present duty, and more rules by Prophetes then Precepts.

This Fancie is most dangerous for all estates.

1. For to promote that Kingdome of Christ, they teach that all the ungodly must be killed.
2. That the wicked have no property in their estates.
3. That the promise might be fulfilled, that the meeke must inherit the earth.

This Doctrine filleth the people with a furious and unnatural zeale, which breaths nothing but fire and sword, and maketh them to look upon their Country-men with such an eye as the *Anabaptists* cast upon *Munster* when they came first to it, viz. a malignant and covetous eye, discerning their prey, and marking the rich men to ruine and destruction. God deliver us from such a Reformation brought by a multitude, misled with a franticke zeale and giddy Revelations.

This was the ancient Errour of *Cerinthus* who was a Jew, and lived in the time of *Domitian* the Emperor, about the year of our Lord, 96. Among other Errours he taught eternall life to bee here in earth, where wee should enjoy all pleasures of the flesh.

That after the resurrection, Christs Kingdome should be upon earth, and corporall; and that men should live in carnall concupiscence and lust for one thousand years.

He dyed oppressed by the fall of a Bath: when St. *John* the Evangelist, with some of his Disciples were bathing at *Ephesus*,
and

and saw this Heretick *Cerintus* in the Bath, he leaped out, saying, Let us depart lest the Bath fall upon us, *Cerintus* being here the enemy of truth; which came to passe as soon as Saint *John* was gone out of it, as is set downe in these Verses of *Stigelius*.

*Impia Cerintus sancto convitia Christo
Dum facit, & stulta garrulitate furit;
Concidit, & rapido blasphemum contudit, idu
Collapse subito facta ruina domus.*

This ancient Heresie condemned by the Church, and long ago buried, is now revived in these latter times.

You shall finde this heresie confuted in the Chapter of the *Anabaptists*.



Hetheringtonians.

THE Author of this Sect was one *John Hetherington*, a Box-maker.

1. This *Hetherington* being a Trades-man, cast off his Trade and betooke himselfe to be an Interpreter of the Scriptures to many persons, keeping private Conventicles.

Vid Doct. Denisons white Wolfe.

2. He maintained & published the Church of *England* to be no true Church of *Christ*.

2. He was a man disaffected to the Governement and Discipline of the Church of *England*, & agreeth with the *Familists*, holding with them the perfect purity of the soule.

4. He maintained and published, the Sabbath since the Apostles time to be of no force; and that every day is a Sabbath, as much as that which we call the Lords day, or Sunday.

5. He maintained the Books of *Esdras* was part of the Canonickall Scripture, and that they ought so to be esteemed.

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For which erroneous opinions, tending to the disturbance of

the peace of the Church, & to the seducing of many silly souls, he was adjudged for a dangerous Sectary; and among other punishments laid upon him, this was one, that he should recant his Errours at Pauls Crosse.

His Errors before named, are confuted by Doctor Denison in a Sermon of his, which he preached at Pauls Crosse at the recantation of the fore-said Hetherington. He recanted them at Pauls Crosse, and hath lately written against the Familists.



The Anti-Sabbatarians.

THese *Anti-Sabbatarians* hold the Sabbath day, or that which we call the Lords day, to be no more a Sabbath; in which they goe about to violate all Religion; for take away the Sabbath, and farewell Religion.

The Morality of the Sabbath doth consist not in a myssicall resting from sin, but in celebrating an appointed day in seven to the worship and service of Almighty God.

1. The Sabbath was instituted in the time of mans Innocency.
2. The manner of promulgation of it in the Decalogue, is worthy to be observed. God saith, *Remember thou keepe holy the Sabbath day.*
3. This Law is not placed among the Ceremoniall or Judiciall Laws, but in the Decalogue it selfe.
4. The reasons for keeping it are expressed in the Commandement, *viz. Sixe dayes shalt thou labour, and doe all that thou hast to doe; but the seventh day is the Lords, &c.*

Reasons why the Lords day is to be observed.

1. **B**Y Morality of the fourth Commandement, because the Morall Law is not abrogated by the Gospell, but established, Rom. 3.3.

2. Because this day on which our Lord rose, hath been observed by all Christians. It was kept at Jerusalem, 1. It was kept at Troas, Acts 20. 7. At Patmos, Rev. 1. 10. And in all Christian Churches in the whole world.

3. The ancient Fathers have pressed the observation of this day. Ignatius saith; Let every one that loveth Chr. celebrate the Lords day. Saint Basil saith, when as almost all dayes prescribed by the Law are abolished, yet there remaineth one great day of the Lord which never shall bee abolished. Their testimonies are infinite.

4. God hath from time to time shewed his fearefull judgments upon prophaners of his day, as you read in the Practice of Piety. A certain Husbandman grinding corne on the Lords day, had all his meal burned to ashes: another carrying corne upon the same day, had his Barne and all his Corne the next night burnt.

A certain Noble-man usually prophaning the Lords day by hunting, had a childe by his Lady which had a head like a hound. Many examples of Gods judgments are there set down, all which may be faire warnings to forwarn not only prophaners of the Sabbath, but also all such as by their pernicious Doctrine teach men to prophane it.



TRASKITES.

SO called of one Mr. John Trask, whom the Author knew well. His opinions were, that it was not lawfull to doe any thing forbidden in the old Law, nor to keep the Christian Sabbath. One Theophilus Braborn endeavoured with him to bring back againe the Jewish Sabbath, and to that purpose writ a book in the year 1632.

*The Positions concerning the Sabbath by them
maintained, were these.*

1. **T**hat the fourth Commandement of the Decalogue, *Remember the Sabbath day to keepe it holy, &c.* Exod. 20. is a divine precept; simply & entirely Morall, containing nothing legally Ceremonial in whole or in part, and therefore the weekly observation thereof ought to be perpetuall, & to continue in full force and vertue to the worlds end.

2. That the Saturday or the 7th. day in every weeke ought to be an everlasting holy day in the Christian Church, and the religious observation of this day obligeth Christians under the Gospel, as it did the Jewes before the coming of Christ.

3. That the Sunday, or Lords day is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the fourth Commandement. Of this opinion was *Theophilus Braborn*. As the *Anabaptists* will have no children baptized, because there is no expresse command for it in Scripture; so these *Sabbatarians* will have no Sunday, because they can find no expresse Text for the alteration of it. *John Trasker* for his Judaicall opinions was censured in the Star-chamber to be set upon the Pillory at *Westminster*, and from thence to be whipt to the fleet, there to remain prisoner; three years after he writ a recantation of all his Schismatical errors.

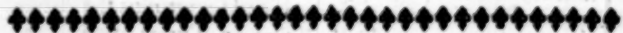
Also *Theophilus Braborn* had his doome in the Star-chamber, and afterward renounced his Errours by conference had with Doctor *White*, Lord Bishop of *Ely*, which caused him to write a book of the Sabbath.

For the observation of the Lords day, wee read there is among others a Treatise of Doctor *Bonnors*, called (*a profitable and necessary doctrine*) wherein on the fourth Commandement Sunday is oft called by the name of Sabbath, & thereon (saith he) we must have our mindes quiet and free from all worldly cares, and give them entirely & wholly unto God, both privately and publickly; and that we must occupy our selves in thought, word, and deed, as may be to the glory of God, with spirituall edifying both of our selves, and also of our neighbours;

Lords day.

Bishop of
Lond.

bours; and that every one must instruct his children, servants and family in vertue and goodnesse: and as St. *Augustine* saith, *Serm.* 251. Let us mark and see that our rest be not vaine or fruitlesse, but that we being sequestred from all rurall works, and from all businesse, doe from the evening on the Saturday untill the evening on the Sunday, give our selves to divine service. Only and after such sort wee doe duely or well sanctifie the Sabbath of our Lord: And to prove the Sabbath day to be kept, he citeth *Gen.* 2. 5. *Exod.* 16. 25. *Exod.* 23. 12. *Exod.* 31. 14. *Exod.* 35. 2. *Numb.* 15. 35. Some Christians there bee that keepe both Saturday and Sunday, as the *Ethiopians*.



Of the Jesuites.

This sort or Order is of a latter Edition then the *Anabaptists*, and therefore not to be omitted.

In describing of them I purpose to set downe :

1. *Their Originall.*
2. *Their Government.*
3. *Their Errors, in which they do not agree with other Papists.*
4. *That they are of all Sects most pernicious and dangerous.*

1. **F**OR their Originall, the first foundation was one *Loyola*, a Spanish souldier, who was maimed by the French, at the siege of *Pampelona*, his right leg being broken by a shot, and his left leg with a stone cast from the wall.

This Order boasteth much of heavenly visions, & divine revelations (not unlike the *Cebitanis* the *Anabaptists*) as that the blessed Virgin *Mary* appeared to *Ignatius*, with her Son *Iesus* in her armes; perswading him to erect this Order, to which shee promised

promised to be propitious. They wil tell you that *Ignatius* was rapped up into heaven, & that Almighty God shewed him the model or frame by w^{ch} hee created the world, with many such like fancies. Moreover, whereas other orders bear the name of their founders; as the *Dominicans* of *Dominicke*, the *Franciscans* of *Francis*: they bear the name of *Jesus*, whereas (saith my Author) they came from the Devil, the father of lyes, they being the last Engine and device of Satan to supplant the trueth. This order was confirmed Anno 1540. by *Paul* the third Bishop of *Rome*. *Gregory* the 13. Bishop of *Rome*, gave to the *Jesuites* a place in *Rome* called the *Island*, in which they demolished many houses, turned many Widows out of their dwellings, and built themselves a most magnificent and sumptuous Colledge. It is reported, that it cost in building 25. Tunne of gold, in which the Pope placed 500. *Jesuites* of severall nations.

2. For their government, the *Jesuites* have a chiefe, whom they call their Generall, who attendeth upon the Pope in *Rome*, their late General was *Claudius Aquaviva*, his office is to govern the whole Order, & to make new orders; and their Generalls commands the *Jesuites* receive as divine oracles. They believe and obey their Generall as Christ himselfe.

Next their Generall they have four Assistants, who, as their Generall attendeth the Pope, so doe they attend their General. The office of these 4 are to promote the Popes authority into the 4. quarters of the world. The *Jesuites* their Emisaries abroad, signifie unto them in writing how Princes stand affected to the Church of *Rome*.

Moreover, their office is with the Generall to send Governors, Visitors, Rectors, and preachers to the whole Order, & to send forth the inferiour *Jesuites* into all places of the world, who take upon them all manner of fashions: to do mischief among souldiers, they are arrayed like souldiers: in Princes Courts like Noble-men, attending forreign Embassadors: in Cities like Merchants; yea sometimes they beg of Protestant Ministers, as men banished for religion: And all this to dive into the secrets of State, and to disclose the counsells of Princes.

3. For their Errors, *Clementius* setteth down 26. Some few of

of which I purpose to relate, & especially those in which they differ from other Papists.

1. They presumptuously arrogate to themselves the name of Jesus, which is a name above all names.

2. They place their General in equal authority with Christ, saying, *The voice of our Generall is the voice of Christ.*

3. The Jesuites generally maintaine the Popes temporall power, as well as spiritual, that he may depose Kings, & dispose of their kingdomes, which the French Papists do not allow of, viz. Their decree set forth, *Anno 1611.* and among us, *Hart, Bartley, Preston*, and others disclaime this power given by the Jesuites to the Pope.

4. They deny the lawfulness of the Oath of Allegiance, which the secular Priests do all generally allow and take: See *Blackewell, Howard, Widrington*, and the Author of the *Safeguard from Ship-wracks*.

5. The Jesuites also teach it to be not only lawfull, but also meritorious to lay hands upon the *Lords Anointed*, and to murder Hereticke Kings after the Pope hath declared them to be such: see *Mariana, Anti-Cotton*; but the secular Priests disclaime and abhor this doctrine.

6. The Jesuites hold that the Pope is onely *Jure Divino*, a Bishop, and that all other Bishops hold from him: but the *Cardinall of Lorraine*, and the French Bishops, with many other, hold Bishops to be *Jure Divino*: see the History of the Council of Trent.

7. The Jesuites with the *Franciscans* believe the immaculate conception of the Virgin Mary, which the *Dominicans* and other Papists do deny.

8. The Jesuites with the *Pelagians* and *Arminians*, hold that God worketh in our conversion only *moraliter*, by way of swasions; but *Jacobites* and other Papists, especially the *Spaniards* (as we may see in *Alvares* and others) maintaine with all Orthodox Divines, that God worketh physically, & *per modum physici agentis*, by powerfull inclining the faculty of the will.

For confutation of these errors, so many bookes are written against them in *English*, and some of them are confuted before, so that I may save my labour.

These

These are the most pernicious and dangerous sort of all others. These are not ignorant Sots like the *Anabaptists*, and others, but educated and brought up in all manner of humane learning, and so more able to do mischief.

These take upon them to justify all the Errours & abominations of Antichrist; yea, their Idolatries, and Sodomiticall uncleannesse they will defend and maintain.

And have they not for this cause, (a thing most abominable to be spoken of) corrupted the writings of the ancient Fathers, and new printing of them, make them speake as they would have them, and also written many books in their names to bear witnesse with them of their novelties? A Volume will not containe their combustions that they have raised in kingdoms and States. Their plotting of Treasons, and especially the Powder-treason, a devillish deligne, not to be believed in ages to come. Their murdering of Princes, and all these under pretence of holinesse. O God, that art in heaven, dissipate their Counsells; O Christ, the Redemer of thy Church by the grace of thy holy Spirit, deliver *England* from these wicked *Assassins*, and remove them far from our dwellings.

One thing will I adde, to shew what Impostors they are. I will set downe, how by a pretended delusion of theirs, a few of them had almost perverted a whole kingdom of Christians, in which there is 7 Patriarke and 18. Bishops. In the yeare of our Lord 1614. *Tenurazes* being King of the *Georgians*, the *Persian* Army entred his Country, spoyled divers Towns, carried away many prisoners, and among others *Cetebe* the Kings Mother out of the City *Cremon*. The old Queene refusing to become a *Mahometan*, and speaking ill of *Mahomet*, was put to death, and her body cast out into the fields, left unburied to be eaten of wild beasts. There being at that time certaine Jesuites in *Persia*, they sought for her body but found it not, (for *Mosacle*, a late servant of hers, who was slave to a *Persian*, got leave of her Master to bring home the bodie and embalm it) the Jesuites found a dead mans head, and embalming it, travelled towards *Georgia* with it: and drawing neer, they sent a messenger to the King, to let him understand that certain *Roman* Christians were come out of *Persia*, who brought with them
the

the head of the holy Martyr *Getaba* his Mother, which had delivered them out of many dangers. The Prince hearing this, went a dayes journey with a great troop of his Nobility and Clergie, and brought the holy Relique to *Chabete*, and with great honour and celebrity placed it in the Church of the holy Martyr *St. George of Aberdall*, and used them with all respect, and sent them great gifts, which they refused, saying that they had vowed poverty: Infinite miracles were wrought daily, great offerings they had, the sick resorted to them. Those that were past cure, they told them their sinnes were great, and they needed a long time of Penance which they prescribed them, and after to returne, before which time they usually dyed: others of whom they had hope of recovery, they used meanes, being Physicians, and attributed their health to the holy Relique, and to the Bishop of *Rome*, whom loving Jesus had left his Vicar here upon earth: by this meanes they inticed many to the Romish Religion of the Nobility, and had great hopes of the King himselfe; but in the midst of all this came letters from *Miacla* his Mothers Maid, that the King might ransom his mothers body which shee had with the other prisoners. The King agreeing with the *Persian* King, had home his mothers body, and many captives, which manifestly knew it to be his mothers body with her head on. At the same time came also certaine Muleters out of *Persia*, who affirmed that they were in the Jesuites company, when they cut off the head of a Malefactor, as they supposed, and embalmed it: whereupon the King commanded the Jesuites to prison, who were delivered at the entreaty of some of the Nobility. This History is written in Greeke by *Gregorius Hieromonachus*, the Patriarchall Exarch from *Trapazunt*, An. 1626. By this meanes the Jesuites had almost perverted the whole Countrey of *Georgia*. From this Sect the Lord deliver us.

Sir *Thomas Overburfes* Character of a Jesuite.

A Jesuite (saith he) is a larger spoone for a Traytor to feed with the devill then any other Order. Unclass him, and he is a gray wolfe with a golden star in his fore-head. So superstitious

licitious, he followeth the Pope that he forsaketh Christ in not giving *Cæsar* his due. His vowes seeme heavenly, but with meddling with State businesse he seemeth to mixe heaven and earth together. His best Elements are Confession and Penance; by the first he findeth out mens inclinations, & by the latter heaps wealth to his Seminary. Hee sprang from *Ignatius Loyola*, a Spanish Souldier, and though he had long since found out the invention of the Canon, he thought he had not done mischief enough. He is a false key to open Princes Cabinets, and pry into their Counsells; and where the Popes Excommunication thunders, he holds the de-crowning of Kings to be no more sin, then our Puritans doe the suppressing of Bishops. The Order tis full of irregularity, and disobedience, and ambitious above all measure, for of late dayes in *Portugall* and the *Indies* hee rejected the name of Jesuite, and would be called Apostles Disciple. In *Rome*, and other Countreies that give him freedome, he weares a maske upon his heart: In *England* he shuffles in, and puts it upon his face. No place in our Climate hideth him so secretly as a Ladies Chamber. The modesty of the Purservant hath onely forborne the bed, and so mist him.

There is no disease in Christendom that may so properly be called the Kings evill. To conclude, will you know him beyond the Sea? In his Seminary he is a Fox; but in the Inquisition a Lyon rampant.



Of the Pelagians.

WRiting of the Hereticks and Sectaries of these times, I thinke it not amisse, to write somewhat of the *Pelagians*; their ancient Errors reviving among us. *Pelagius* was a Welsh-man: and hee is usually stiled *Pelagius the Briton*, to distinguish him from *Pelagius the Samosatensian* Bishop; a man learned and Orthodox: *Luther* saith, he was called *Pelagius of Pelagus* the sea; his errors like the sea overflowing in a man-

ner the whole world. His name in Welch was *Morgan*, which signifieth the sea. He lived in the time of the Emperour *Theodosius* the younger, about the yeare of our Lord, 416. His Errors were condemned in the Synod of *Carthage*, An. 425. in which there assembled 217. Bishops; and among other Saint *Augustine*: And also in the *Melevitan* Councell held in *Africa*, His Errors are set downe by *Augustine*, *Hierome*, *Ambrose*, *Isidore*, *Prosper*, and *Fulgentius*. *Pontanus* setteth them downe to bee twelve.

Pontanus Cal-
cal. herets.

1. He taught that Adam had dyed, although he had not sinned, by the Law of nature, and so sinne not to be the cause of death.
2. Adams sinne to be noxious to himselfe onely, and not to his posterity; and there to be no originall sinne.
3. Lust and concupiscence being naturall not to be evil, but rather good; and sinne not to be propagated by generation.
4. The former being granted, children to have no originall sinne from their parents.
5. The children of the faithfull, though not baptized, to bee saved, and to enjoy everlasting life, but not in heaven.
6. Men to have now free-will, even after sinne, which is sufficient and fit to doe well without Gods grace.
7. Gods grace to be obtained by the merit of our workes.
8. The word grace in holy Scripture, not to bee meant the gracious remission of sinne and the donation of the Holy Ghost, but the promulgation of doctrine.
9. Faith to be the knowledge of the Law, and History as they call it, not a speciall worke and our perseverance in faith.
10. The Law of God to be satisfied by externall obedience, neither it to be impossible for a man to keepe.
11. The prayers of the Church for sinners, that they may bee converted; and for the faithfull to persevere to be made in vaine: because it is in the power of our owne free-will. And we need not aske that of God that we have power to doe our selves.
12. They doe mocke and scoffe at the doctrine of Predestination, exploding it out of the Church.

These Errors need no confutation, being so opposite to the holy Scripture.



Soule-Sleepers.

THat the soule dyeth with the body is an old and despicable Heresie, raised in *Arabia*, about the time of *Origen*, and extinguished by his dispute immediately after the birth thereof: Such as were infected with this opinion were termed by Saint *Augustine Arabici*, by reason of the province in which this Error first arose. This Heresie is risen up againe among us, and an obscure Author laboreth to maintaine in a Treatise late published among us, intituled *Mans Mortality*, in which hee bringeth an argument out of *Gen.* 3. 19. where *Adam* is told that for his disobedience he must turne unto dust from whence he was made, and not onely his body, but also his soule, which came not out of the dust.

In the description of mans Creation by *Moses*, you may manifestly see the immortality of the soule.

Gen. 1. 24.

Gen. 1. 26.

Gen. 2. 7.

When God created the Beasts, &c. he said, *Let the earth bring forth every living thing*: But when he made man, *Let us make man in our owne Image*. And againe, *The Lord God made man of the dust of the earth: that is, his body: and for his soule, hee breathed in his face the breath of life*. God created the Angels spirits without bodies. The creatures bodies without soules: he tooke a body and soule and made man in his owne Image; in respect of his body hee hath affinity with beasts; in respect of his soule with heavenly spirits.

The Beasts came out of the earth, and to the earth they returne; so mans body.

But his soule came from heaven, and returneth to God that gave it.

Beside some foolish arguments alledged in the Treatise before named; he citeth the words of *Solomon*, *Ecclesiastes* 3. 10. *For that which befalleth the sonnes of men befalleth beasts, even one thing befalleth them: as the one dyeth, so dyeth the other, yea they have* all

all one breath, so that a man hath no pre-eminence above a beast, for all is vanity. All goe to one place, all are of the dust, and all turn to dust againe. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

Which words were no determination of Solomons, but an History of what came in his thoughts, and what troubled him, and stirred him up to a solicitous enquiry, concerning the soules condition, but the state of the soule he determineth, Ch. 12. saying, Dust returneth unto the earth from whence it came, and the spirit to God that gave it. To this resolution of Solomon, I may adde our Lords answer to the Sadduces, Matth. 22. 32. I am the God of Abraham, the God of Isaac, and the God of Jaacob. God is not a God of the dead, but of the living. This Errour of theirs is contrary to the holy Scriptures, 2 Cor. 5. 6. 8. Psal. 31. 5. Lu. 13. 46. *Act* 7. 59. *Apocal.* 6. 40. 24. To conclude with Sap. 3. though not received into the Canon, yet it is confessed to be very ancient, and therefore may claime precedency of authority before any Heathen Philosopher. The soules of the righteous are in the hands of God, and there shall no torment touch them. 2. In the sight of the unwise they seeme to dye, and their departure is taken for miserie, and their going from us to utter destruction, but they are in peace.



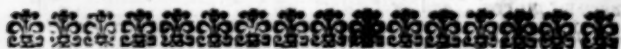
Antiscripturians.

AMong others, one wicked Sect denyeth the Scriptures both of the old and new Testament, and account them as things of nought: whereas by Gods comand they that despised Moses Law, by the mouth of two or three witnesses, were to be put to death; these wicked ungodly creatures despise both the Law and the Gospell, and in the presence of a cloud of witnesses: Yea, as I am credibly informed, in publick Congregations they vent these their damnable opinions. Almighty God deliver our poor Church from them.



Of the Seekers, or Expecters.

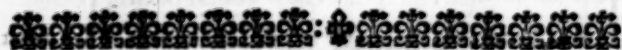
MAny have wrangled so long about the Church, that at last they have quite lost it, & goe under the name of *Expecters* and *Seekers*, & do deny that there is any true Church, or any true Minister, or any Ordinances: some of them affirm the Church to be in the wilderness, and they are seeking for it there: others say that it is in the smoak of the Temple, and that they are groping for it there, where I leave them praying to God to open their eyes and give them repentance, that they may consider from whence they are fallen, and return again to the bosome of that Church, from which they have, to the great dishonour of God, and the scandalizing of the Gospel made so fearfull a defection.



DIVORCERS.

These I terme Divorcers, that would be quit of their Wives for slight occasions; and to maintain this opinion, one hath published a Tractate of divorce, in which the bonds of marriage are let loose to inordinate lust, putting away wives for many other causes, besides that which our Saviour only approveth; namely in case of adulterie, who groundeth his error upon the words of God, *Gen. 2. 18. I will make him a helpe meet for him.* And therefore if she be not an helper, nor meet for him, he may put her away, saith this Author. Which opinion is flat contrary to the words of our Saviour, *Matth. 5. 31. It hath been said also, Whosoever shall put away his wife, let him give her a testimoniall of Divorcement: But I say to you, whosoever shall*
 put

put away his wife, except it be for fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery. Againe, he confirmeth the same, Matth. 19. 9. I say therefore unto you, that whosoever shall put away his wife, except it be for whoredome, and marry another, committeth adultery: and whosoever doth marrie her that is divorced, committeth adultery, Vid. Mar. 10. 11. Luke 16. 18. 1 Cor. 7. 11.



Of the Papists.

A Question may be asked, why I ranke the Papists among the late Hereticks. To which I answer, that there is a great difference between the ancient Papists, and the moderne, since their Trent Conventicle; and therefore I rank them with the former Sectaries; their doctrines being many of them new. In describing of their Errors, I purpose to shew their differences from the Protestants, which are set down at large in Master Perkins Reformed Catholike.

1. Concerning Free-will; the dissent is in the cause of the freedome of mans will in spirituall things, & especially in the first conversion of a sinner. The Papists say, that mans will worketh with Gods grace in the first Conversion of a sinner by it selfe; we say that mans will worketh with Gods grace in the first Conversion, yet not of it selfe, but by grace, 1 Cor. 2. 14.

1.
Concerning
Free-will.

2. Concerning Originall sinne; the difference between them and us, standeth not in the abolishment of it, but in the manner and measure of the abolishment of it. They affirme Originall sin to be so far taken away after Baptisme, that it ceaseth to be sin properly, and is nothing else but a defect, and want, making the heart ready to conceive sin: we teach, although it be taken away in the Regenerate in sundry respects: yet it doth remaine in them, not as a want or defect, but as sinne, and that properly.

2.
Originall sin.

properly, as Saint Paul affirmeth, *Romans* 7. 17.

3
Certainty of
salvation.

3. Of the certainty of salvation, we hold that a man may be certain of his salvation in this life. They also hold the same: The difference is, they hold the certainty to be by hope, & we by faith, *John* 1. 12.

The fourth point is of the justification of a sinner.

4
Of Justifica-
tion.

1. Concerning the matter of our Justification. They grant that in justification sin is pardoned by the merits of Christ, and that none can be justified without remission of sin.

2. That the righteousness whereby man is justified cometh from Christ, and from him alone.

3. The most learned of them say, that the merit of Christs death is imputed to every sinner that doth believe for his satisfaction before God.

We say that the satisfaction made by Christs death and obedience is imputed to us, and becommeth our righteousness. They say it is our satisfaction, and not our righteousness.

The second difference is about the manner of our justification; we both agree that a sinner is justified by Faith: the difference is, the Papists understand a generall faith; whereby a man beleeveeth the Articles of Religion to be true. Wee hold the faith which justifieth to be a particular faith, whereby we apply to our selves the promises of righteousness and life everlasting by Christ.

2. The Papists say, that a man is justified by faith, yet not by faith alone, but also by other vertues, as hope, love, &c.

3. They say that we are justified by works, as canes; we say we are justified by works, as by signes and fruits of our justification before God.

Fifthly, touching merit we agree, that merits are so far necessary, that no man can be saved without them.

2. That Christ is the root and fountain of all merit.

The Papists place merits within a man, making two sorts of them, viz. The merit of persons, which is to be found in Infants dying after baptisme: and the merit of works, which they

they teach to be meritorious too wayes : First, by Covenant, because God hath made a promise to reward them. Secondly, because Christ hath merited that our works should merit : we renounce all merit, and rest only upon the merits of Christ.

The sixth point of Satisfaction.

1. We hold a civill satisfaction, & a recompence for injuries.
2. We hold also a Canonical, whereby having given offence to the Church, or any part thereof, a man doth make an open testimony of repentance.

6.
Satisfaction.

3. We hold that Christ hath made satisfaction for our sins, and the punishment of them both eternall and temporall. They hold, that Christ by his death hath made satisfaction for all the sins of men, and for the eternall punishment of them all, yet so, as they themselves must satisfie for the temporall punishment of them either on earth or in Purgatory, which we deny.

The seventh point of Traditions.

The Papists teach, that besides the written word, there be certaine unwritten Traditions, which must be believed as profitable and necessary to salvation. Wee hold the Scriptures to be most perfect, containing in them all things necessary to salvation.

7.
Tradition.

The eighth part concerning Vowes

We say Lawfull Vowes may be props & stayes of Gods worship, but not the worship it selfe. They hold Vowes of things not commanded to be part of the worship of God: as Continency, Poverty, Regular obedience, which are against Christian liberty.

8.
Of Vowes.

The ninth point for Images. We acknowledge the Civil use of Images, but we deny any religious worship of them.

9.
Images.

The tenth is the Reall presence. We deny not the presence it selfe; and although we hold a reall presence of Christs body and blood in the Sacrament: yet we do not take it to be local, bodily or substantiall, but spirituall and mysticall to the signes by Sacramentall relation, and to the Communicants by faith alone.

10.
Reall presence.

11.
The Masse.

The eleventh is the Sacrifice of the Lords Supper, which they call the Masse. We acknowledge the Lords Supper to be a Sacrifice:

1. Because it is a memoriall of Christs Sacrifice upon the Crosse.

2. Because every Communicant doth offer up himselfe body and soule a living and acceptable sacrifice unto God.

3. Because of the Almes given to the poore.

They make the Eucharist to be a reall, externall, or bodily sacrifice offered unto God.

The twelfth point of Fasting.

12.
Fasting.

We maintain three sorts thereof, to wit, a Morall, Civil, and Religious.

The first being Morall, is a practise of Sobriety and Temperance to be used in the whole course of our life.

The second Civil, when upon some particular and politick Considerations we abstain from flesh at certain seasons of the yeare, to preserve the breed of Cattell, and to maintain the calling of Fisher-men.

The third, a religious Fast, when the duties of Religion, as the exercise of prayer and humiliation, be used in our Fasts.

We joyn with them in the allowance of the principall ends of Fasting. The first, that thereby the minde may become attentive in the service of God. The second that the rebellion of the flesh may be subdued. The 3^d. is to professe our guiltinesse, and to testifie our humiliation before God.

Thirdly, we yield to them that fasting is an helpe & furtherance to the worship of God, yea, and a good work also, if it be used in a good manner.

Our dissent is in three things. First, they prescribe certaine times of Fasting, as necessary to be kept. Secondly, they prescribe a difference of meats, as White-meats and Fish, &c. only to be used on their fasting dayes, and that for conscience sake. Thirdly, we differ touching the ends of Fasting: for they make abstinence it self in a person fitly prepared, to be a part of Gods worship. To conclude, we do not condemn Fasting, but the abuse of it.

The 13th. point of the state of Perfection.

Our consent is, that all true Believers have a state of perfection in this life: and this perfection hath two parts: First, in the imputation of Christs perfect obedience: The second part of a Christian mans obedience is sincerity or righteousness.

The difference is, they teach that they cannot only keep all the Commandements of the Law, & thereby deserve their own salvation, but goe beyond the Law, and do works of Supererogation.

13.

The state of Perfection.

The fourteenth point is of the worshipping of Saints, and especially of Invocation.

14.

Worshipping of Saints.

Our consent; The true Saints of God, as the Prophets, Apostles, and Martyrs, are to be worshipped and honoured three ways.

First, by keeping a memoriall of them in a godly manner.

Secondly, in giving thanks to God for them, & the benefits that God vouchsafed by them.

Thirdly, they are to be honoured by an imitation of their Faith, Humility, Meeknesse, Repentance, and good vertues, in which they excelled. The difference stands in the manner of worshipping of Saints. The Papists make two degrees of Religious worship; the highest they call *Latreia*, whereby God is worshipped, and that alone *Douleia*, whereby the Saints and Angels are worshipped: Wee also distinguish adoration or worship, for it is either Religious or Civil: Religious worship we give to God alone, Civill worship we give to men. To come to the point, we deny that any Civil worship is to be given to the Saints, being absent from us; much lesse any religious worship at all, call they it what they will.

The fifteenth point of the intercession of Saints.

15.

Intercession of Saints.

We hold that the Saints departed, pray to God by giving thanks to him for their own redemption, and for the redemption of the whole Church.

Secondly, that they pray generally for the state of the whole Church.

They hold that the Saints in heaven do make intercession to God for particular men, according to their severall wants, and receiving particular mens Prayers, they present them unto God which doctrine we flatly renounce.

The sixteenth point of implicite faith.

16.
Implicite
Faith.

We hold that there is a kind of implicite faith, as in the time of a mans first conversion, and in the time of some grievous temptation. A second kind of implicite faith is in regard of Apprehension, when as a man cannot say distinctly & certainly. I beleve the pardon of my sinnes, but I doe unfainedly desire the pardon of them all, and doe desire to repent. The difference is; The Pillars of the Roman Church, lay downe this ground, that faith in his owne nature is not a knowledge of things to be beleved, but a reverent assent unto them, whether they be knowne or unknowe: hereupon they build, that if a man know some necessary poynts of Religion, as the doctrine of the God-head, of the Trinnity, of Christs Incarnation, and of our Redemption, &c. it is needfesse to know the rest, and it is sufficient to give his consent to the Church, and to beleve as the Pastors beleve. This in plicite faith we reject: for faith containeth a knowledge of things to be believed; and nothing is believed that is not knowne.

The seventeenth poynt of Purgatory.

17.
Purgatory.

They hold it to be a part of Hell, into which an entrance is made onely after this life: which we deny havidg no warrant for it in Gods word.

2. We differ from them touching the meanes of Purgatory. They say that men are purged by suffering the pains of Purgatory, whereby they satisfie for their veniall sinnes, and for the temporall punishment of their mortall sinnes. We teach the contrary, holding that nothing can free us from the least punishment of the smallest sin, but the sufferings of Christ, and purge us from the least taint of corruption, saving the blood of Christ. For Prayer for the dead, which the Author joyneth to this point.

We hold Christian Charity is to extend it selfe to the dead : and it may shew it selfe in their honest buriall, in preservation of their good names, and in relieving their posterity.

We pray further in generall for the faithfull departed, that God would hasten their joyfull Resurrection, and the full accomplishment of their happinesse, both for the body and the soule.

But to pray for particular men departed, and to pray for deliverance out of Purgatory, we dare not; we think it unlawfull, because we have neither Promise nor Comandement so to doe.

The eighteenth point of the Supremacy.

18.

Supremacy.

In causes Ecclesiasticall, our consent : First, for the founding of the Primitive Church, the Ministry of the Word was distinguished by degrees, not onely of order, but also of power, as Peter was called to the highest degree, Eph. 4. 11. *Christ ascended up on high, and gave gifts unto men, as some to be Apostles, some Prophets, some Evangelists, some Pastors and Doctors.* Now howsoever one Apostle be not above another; yet one Apostle is above another, as an Apostle is above an Evangelist; and an Evangelist above Pastors and Teachers. And Peter being an Apostle, was above all Evangelists and Pastors, having the highest room in the Ministry of the new Testament.

Secondly, among the twelve Apostles, Peter had a threefold priviledge. First, of authority, Cephas, with James and John were called Pillers, Gal. 2. 6. 9. Secondly, of Primacy, being first named: *The names of the twelve Apostles are these; the first is Simon called Peter.*

Thirdly, of Principality; in regard of the measure of grace in which he excelled, Matth. 16. 16.

The difference is, the Papists give to Peter and to the Bishops of Rome his Successors, a supremacy under Christ, above all causes and persons: which we deny, affirming Kings and Princes to be supreme within their owne Dominions.

The 19. of the efficacy of the Sacraments.

19.
Efficacy of
the Sacra-
ments.

Our consent. We teach Sacraments to be signes, to represent Christ with his benefits unto us.

2. Instruments, whereby God offereth and giveth the said benefits unto us.

The difference. First, that Sacraments are Physicall Instruments, having force in them to give grace.

Secondly, that the very action of the Minister dispensing the Sacrament, as it is a worke done, giveth grace, if the party be prepared. We hold the contrary.

The 20. point of saving Faith.

20.
Saving faith.

Our consent. 1. They teach the property of faith to believe the whole word of God, and especially the redemption of mankinde by Christ.

2. They avouch, that they believe and look to be saved by Christ, and by him alone, and by the meere mercy of God in Christ.

3. The most learned of them hold and confesse that the obedience of Christ is imputed to them for the satisfaction of the Law, and their reconciliation with God.

4. They avouch, that they put their whole trust and confidence in Christ, and in the meere mercy of God for their salvation.

5. They hold, that every man must apply the promise of life everlasting by Christ unto himselfe.

Though in coloured termes they seem to agree with us, yet indeed they abolish and deny the substance thereof: namely, the particular, and certaine application of Christ crucified, and his benefits to our selves.

21.
Of Repen-
tance.

The 21. point of Repentance.

Our consent. 1. Conclusion; that Repentance is the conversion of a sinner, and that it is passive or active; passive is

is an action of God, whereby he converteth a man being yet unconverted; Active, is an action of man, whereby a man being once turned of God, turns himselfe.

2. Conclusion: That repentance standeth,

In { Confession of the mouth.
 { Contrition of the heart.
 { Satisfaction in deed.

3. Conclusion: that in repentance wee are to bring forth outward fruits, worthy amendment of life.

Wee dissent not from the Church of Rome in the Doctrine of Repentance, but in their abusing of it.

1. They place the beginning of Repentance, partly in themselves, and partly in the holy Ghost.

2. They take Repentance or Penance for that publike Discipline that was used against offenders in the open Congregation.

3. They make it a Sacrament.

4. They make it a meritorious cause of Remission of sinne, and everlasting life: and in these points (saith my Author) we dissent from the Church of Rome.

In the 22. place he setteth downe some sins of the Romish Church, viz. Atheisme, Idolatry, and Adultery, in permitting Stewes and Brothell-houses. I pray God keep us in these distracted times from Atheisme, and Sacriledge, which ensueth thereupon.

In Mr. Perkins Reformed Catholike, you may see the Confutation of the Popish errors before named at large.

22.
 The sinnes of
 the Romish
 Church.

A



A Review of the Sectaries; comparing them with the *P A P I S T S.*

1
Baptisme.

1. **F**Or the Sacrament of Baptisme the Papists exclude those Infants heaven that are not baptized: and the Anabaptists affirme the Baptisme of Children to be the marke of the Beas, and Antichristian.

2.
Lords Supper.

The Papists attribute too much to the Element of Bread in the holy Communion, accounting him no good Christian that will not call it his Lord Chd. Some of these Sectaries, as the Brownists, mock and scoffe at the Sacrament of the Lords Supper, calling it a two-penny Banquet.

3
Number of Sacraments.

For the number of Sacraments, the Papists will have too many: and some of these Sectaries to few.

4
Reverence the blessed Virgin.

The Papists give too much reverence to the blessed Virgin, holy Apostles; and Saints departed: and some of these hereticks blasphem the holy Virgin, whom all Nations should call blessed, as the *Melchiorists* saying, *Maledicta sit caro Mariae.*

5
Lords prayer.

The Papists are blamed for saying too often the Lords Prayer: the *Brownists*, and some of other Sectaries will not say the Lords prayer at all; some of them affirming it to be an abominable Idoll, though it be commanded to be said by our Lord himselfe.

6.
Lords day.

The Papists will not onely keep the Lords day, but also
many

many Holy-dayes : some of these *Sectaries* will neither keep Holy-dayes, nor the Lords day ; as the *Familists* and *Anti-Sabbitarians*.

The *Papists* confesse their sins, and suppose they cannot enter heaven without a particular confession of them : some of these Hereticks will not confesse their sins at all : affirming God can see no sin in them ; as the *Antinomians*. 7.
Confession of
sinnes.

In equivocating they are alike : Equivocation is a cunning colouring of a lye, which is against Scripture, against the rule of equity, an hindring of justice, the way to perjury, the devils creature, who is the Father of Lying, a principall prop and pillar of Antichrists kingdome. 8.
Equivocation.

For lying : I know not whether *Papists* or *Sectaries* shall carry away the Bell : they tell lyes, they print lies, they preach lyes, they paint lyes, and both without controule. 9.
Lying.

Bullinger telleth us that the *Anabaptists* brought Cart-loads of lyes to maintaine their detestable opinions.

Pie fraudes ; as the *Papists* have *Pie fraudes*, to draw men to godlinesse, as Purgatory, and such like ; so have the *Sectaries*, and especially the *Anabaptists* have tricks and devises, as Visions, Revelations, dreames ; yea, false miracles to maintaine their cause. 10
Pie fraudes.

For hypocrisie they are both alike ; they come in sheepes cloathing ; but inwardly they are ravening Wolves. The *Anabaptists* entred *Munster* like Lambes, but became Wolves, having gotten the upper hand. 11.
Hypocrisie.

For their uncleannesse ; the *Papists* permit Stewes : but the uncleannesse of the *Familists* and *Anabaptists* in their spirituall marriages, and other abominations, are not with a modest tongue to be spoken. 12
Vncleanes.

13.
Churches.

For Churches; the Papists spare no cost in erecting and trimming them, they would make them, if they could, like heaven it selfe: whereas some of these Sectaries would destroy and demolish them.

14.
Blasphe^me
the Trinity.

Last of all, the Papists worship God in Trinity, and Trinity in Unity: and whereas some of these Sectaries blaspheme the holy Trinity; their opinions being so diabolical and prodigiously impious, that it is not for a Christian to name their opinions.

I hope that our Governours will drive these also from our Folds, as they doe the Popish Emissaries.

It is fit for all that are Christians to avoyd all those who speak against Christ, and to account them as the enemies of God, and corrupters of soules.



Postscript.

Since the publishing of this *Herefiography*, I have been abused above measure, not onely with reviling language in the streets as I go; but also in my estate: Some Sectaries of my Parish denying now to pay me any thing at all; affirming, that they are to maintain the Minister of their owne Congregation. And that which troubleth them is my defence of Tithes, and the Ordinance of Parliament for the true payment of them. The non-payment whereof, is one of the chiefe inducements, that the *Erasmists* and some other Sectaries have to entice the silly people, and to poyson them with their other errors: which they learnt from the *Anabaptists*, who taught also, that Christian men were to pay no rent, nor submit to any government: for which the *German* Princes rooted them out of their Dominions.

Now

Now these latter Hereticks, daring not to forbid payment of rent, nor Magistracy, raile altogether upon the paiment of Tithes, and the Ordinance for Tithes, lately set out by Parliament. And some of them in a scandalous Libell, among other things affirme, Doctor FEATLIES Devill to be transmigrated into old Ephraim Pagit, (would to God I had his learning) who is altogether for fat Tithes, &c. I pray God keep the devill out of them. A learned man writeth, **That * Lower de if a man should binde himselfe to the devill, to doe his uttermost in supplanting the Kingdome of Christ, he could not attempt it any way more directly, then in driving the Ministers to such straites and difficulties, that having not convenient and necessary maintenance, they must either give over their callings, or devoid of courage and comfort, in sorrow exercise the same: by occasion whereof, others shall bee discouraged from the studie of Divinity, nothing desirous to buy poverty so deare. Such (as I have said before) doe not only occidere Presbyteros, kill Christs Ministers; but also with Julian, Presbyterium, the very Ministry of Christ. Yea, they strike at the root of Gods Service, at Christs Priesthood, going about to destroy the Ministry and Seminary of Gods Church. But for the paiment of Tithes, which they so blaspheme, the Ministers have to them a double right.*

First, by speciall reservacion of Almighty God.

Secondly, by humane donation.

For the first, men have soules as well as bodies; and God hath provided for them both: as in the week hee allowed six dayes for the body, and sanctified the seventh for the soule: so of mens goods, he alloweth nine parts for the body, and reserveth a tenth for the soule, to maintaine his Ministers, to beget them unto God, and teach them his knowledge: a tenth part he precisely enjoyned, that mans covetousnesse should not rob his Ministers, which some would doe; if the quota pars were left to their discretions. The reservacion of Tithe is set down in expresse words, Lev. 27. 30. *All the Tithe of the land, whether of the seed of the land, or of the fruit of the tree, it is the Lords, it is holy to the Lord. [All] none excepted, [is] not hereafter shall be, but now is and hath been: As the Sabbath*

There was a speciall prayer appointed for men paying their Tenths, with a protestation of the true payment of them, desiring Gods blessing accordingly
Deut. 26. 13.

was observed, before the 4th. Commandment was promulgated, *Exod. 20.* So Tithes were paid long before this reservation to the Levites. You may read of *Abraham* paying Tithes to *Melchisedec*, and of *Jacob* promising to pay them. And now God reserving them to himself, and establishing them upon the Levites, so we have a *succession* of them unto Christ.

Homil. 5.
Advers. Iu-
dæos.

Now hath not Christ a Priest-hood, & that more excellent then *Melchisedechs*, or the Levites: *Melchisedech* blessed *Abraham*; But in our High Priest, all the Nations of the earth are blessed. The Apostle telleth us (as *Crysostome* affirmeth) that Christ received Tithes from *Levi* by *Abraham*, father of the faithfull, who paying Tithes to *Melchisedech*, shadowed out the faithfull, paying Tithes to Christ. For *Abraham* payed Tithes not to the priest that offered Leviticall Sacrifices of Bullocks and Goats, but of *Bread and Wine*: setting forth to what Priests we must pay Tithes.

Hath not Christ our High Priest a Priest-hood? yes, and why should not Tithes be due to his Priest-hood? are his Priests to serve for nothing? he telleth us himselfe, that the *Labourer is worthy of his wages*.

How dare any man deny Tithes to Christs Priest-hood? tell me, is Christs Priest-hood lesse deserving than *Aarons* or *Melchisedechs*, or hath he lost his right, or hath Christ lesse care of the Ministers of the Gospell, then was taken for the Priests of the Law? Saint *Paul* saith, they are worthy of double honour. Or hath Christ renounced his right in Tithes? no, you may read of his expresse allowance of them, *Matth. 23. 23.* It is his Ordinance, *1 Cor. 9. 3.* Doe you not know, that they which wait at the Altar, are partakers with the Altar? So hath God ordained, that they which preach the Gospell should live of the Gospell: God hath ordained, saith the Apostle, where can we finde any other ordinance?

The Apostle setteth downe the difference between the Leviticall Priests and Christ, *Heb. 7. 8.* They under the Tabernacle, take Tithes of them who dyed; but here he taketh them that liveth for ever. In which Text he sheweth, that Tithes are not Leviticall and a mutable maintenance, but the eternall maintenance of Gods service, used before the Law, when the Priest-

Priest-hood was in the Father of the Family, stated on, (not first invented for *Levi*, during the Levites service: and when the body came which was Christ, and *Levi* with all his Typicall service was to be abolished; then ceased not Tithes in right, although in practise they were not paid by Pagans, but were transferred to Christ, & to his Ministers for their maintenance; yea to the Priest-hood of Christ who liveth for ever.

Let these Sectaries shew any one syllable in al the holy Scriptures in which Tithes are Ceremoniall, as the Sacrifices were which were types and figures of Christs Sacrifices, which he offered once for all, and in him determined.

Or where Christ or his Apostles may but seeme to have abrogated, abolished, or changed them, or why the Law for Tithes should be more abolished then the Law for the Sabbath: The service of God continuing, why should not the maintenance thereof continue.

To conclude, as the Christians, so also the *Mabometans*, who are much more numerous than the Christians, pay their Tithes with great conscience; the detention of them, is one of the grand sinnes, which the two inquisitor Angels of their Law doe examine soules after death, viz. *Woether they have payd their Tithes without fraud*, as witnesseth *Ioannes Baptista Alfaqui*, who had been a *Mabometan* Priest. The wisdome of Almighty God, the practice of all Ages, the example of Patriarcks, *Abraham* and *Jacob*; yea the commandement of God hath taught us to render God a tenth.

If this will not suffice, wee have another right, a Title as good, and as ancient, as any man can shew for his lands; that is, the donation of Tithes to the Church, confirmed by the Kings & Parliaments of this Kingdome from time to time, ever since Christianity flourished amongst us. For this vid. my *Christianography*, page 211. and *Sir Henr. Spelman de non Temrandis Ecclesiis*.

Last of all consider the equity of this maintenance, whether it be better for men to pay a tenth, then have these Seducers to creep into houses, and get from their wives, (being ill women) children and servants, not a tenth, or two and nine-
2 Tim. 3. 6.

Vdals *Noli-metangere* p. 4

ever

ever they can prole from them (like the Pharisees) devouring Widowes houses under the colour of long Prayers,

The devill that was in Ananias seemeth to be a confessionable devill in respect of the Sacrelegious devils of our times.

Most of the Ministers of London may pray for competencies, being not able to subsist without the charity of their parishioners, their Benefices being many of them worth but 20. 30. 40. 50. l. per annum, & paying great Taxes out of them, as first fruits, tenths, &c.

Although they are freed from the Bishop of Rome superstitious enormities, yet they are not freed from the payments that the Bishop of Rome laid upon them.

But whereas some of them write the devill to be in me, Sir Thomas More writeth of a Devil called *Negotium* Buinsse, which carryeth more to Hell then all the Devills beside, who was in them that would not come to the feast: one being so busie in marrying a wife, that he could not come, another having bought Oxen, another having bought a Farme &c. I read also of another devill called *Sacriledge*, which St. Peter telleth us to bee in *Ananias*. *Why barbed the devill filled thy heart?* If the devill were in him who gave halfe that hee had, and kept back but part; what devill is in them, that give nothing themselves, but sease upon those lands and goods, which not they, but other men had consecrated to the service of Almighty God, with many curses to the violaters of their Donations? This Devill *Sacriledge* at this time, seemeth to bee a very devout Devill, very carefull of Gods service, that it might be better performed, he would have the Ministers lands taken from them, that they might follow their studies and not bee encombred with them; yea, a carefull devill also for the Ministers maintenance, he would have them to have *competencies*, and the King and State to have the over-plus of their meanes, all which godly pretences are hypocriticall, and the Maskes of vile iniquitie, and holy theft; for it is not the Ministers profit they looke at, neither the commodity of the King or State, but their owne covetousnesse, by which some seeke to satisfie their owne pride, riot, wanton and greedy lusts. Like *Judas*, who will not stick to sel Christ himselfe for money: Such a Reformation as was in King *Henry* the eightes time doe some gape after, in which almost every man got somewhat: some one Gentleman got ten Parsonages, some other twenty. Read Doctor *Turners* Book, entituled *Spirituall Physick*; almost in every house and Alehouse, you might see Carpets, and Cushions made of Church Ornaments. After that men had devoured the wealth of the Monasteries, they began to long after the lands of Bishops, and Cathedrall Churches, (as Mr. Fox relateth) and for this purpose they set Sir *Thomas Seymour* a worke, to promote it to the King. To whom the King answered

red, There are a sort of you to whom I have liberally given of the possession of Monasteries, which like as you have lightly gotten, so you have unthrifely spent, some at Dice, others on Gay cloathes, and others worse; and now you would make a cheavance of Church lands to accomplish your greedy appetites, &c.

Surely it is a disgrace to Religion, that in Reformatiōns mens thoughts do runne, even in the greater labours and learning in the Church, to pill and poll the Ministry, and bring it to beggery; being the curse pronounced against the Priests the posterity of Eli, from which curse the Lord keep this poor Church.

FINIS.
